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ORGAN OF THE SUNDAY SCHOOLS
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

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By General Superintendent David O. McKay

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TEACHING OF THE GOSPEL IN THE
SUNDAY SCHOOL AND IN THE HOME



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JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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NUMBER 2

Three Ideals Worthy of Emulation

By General Superintendent David O. McKay

On January 8th, in the Provo 2nd Ward Sunday School, special recognition and appropriate rewards were given to one hundred eight members who had perfect records of attendance throughout the year 1933. All the group had attended every Sunday, not having missed a session even for

sickness. One of these has an unbroken record for ten years. Another has been present every Sunday for ten years excepting when she was sick of scarlet fever.

Last Sunday, at the quarterly conference of the South Davis Stake, it was reported that in the Bountiful 2nd Ward, during 1932, there were



ELDER DAVID O. MCKAY

General Superintendent, Deseret Sunday School Union

one hundred twelve who had attended every Sunday School session in that Ward excepting only in cases of sickness. One little girl ten years of age has attended every Sunday since she entered school at four years, and Sister Afton Page has an unbroken record for seventeen years. If there be other school with better records, we shall be pleased to hear from them. As far as we know the Provo 2nd Ward and the Bountiful 2nd Ward lead the Church in record of attendance, and two hundred twenty young men and women merit the highest commendation.

Everyone who has made this enviable record has been blessed by it. Achievement strengthens character.

The putting forth of special effort, acts of self-denial, the consciousness of a purpose well accomplished give increased power to achieve in any endeavor. It is in the doing of little things that we "hammer and forge" character. Every record made by this distinguished group is an individual benefit.

The accomplishment is also a source of inspiration to the group. On the day that the one hundred eight received merited recognition, the chapel was crowded beyond its capacity, with an eager audience of seven hundred thirty-seven! The morale of that session was electrical. "How far that little candle throws its beams," said Portia, "so shines a good deed in this naughty world."

From several stakes we have received reports of certain teachers who have been assigned to Thorough poorly attended, indifferent Preparation classes, but who, by thorough preparation and personal interest have doubled, trebled, quadrupled and even multiplied the membership by ten in a surprisingly short time. Such teachers either by study or by inheritance possess the great art of teaching. They know how to interest their students. They respond to the human mind as musicians to music. Such teachers are the life-giving element of a school. "There is no teaching," says Emerson, "until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you, and you are he; this is a teaching; and by no unfriendly chance or bad company can he ever quite lose the benefit." Thorough preparation is indispensable to the attainment of this efficiency in teaching.

Last Saturday at twelve o'clock noon, with Bishop Sylvester Q. Cannon and the Superintendency Order of the General Board of Primary Association, I visited the Children's Hospital of the Church of

Jesus Christ of Latter-day Saints. It was the "rest hour." Twenty-one boys and girls were reclining on cots that filled two rooms. Some were asleep—others were lying awake. Not a disturbing sound could be heard throughout the entire hospital. The patients who were awake remained quiet out of consideration for those who slept. The very atmosphere of the rooms was impregnated with a feeling of respect for the rights of others. In that hospital skilled surgeons restore physical ailments and deformities to normalcy; but competent supervision, nursing and control are shaping characters into choicest citizenship—a little community in which order is maintained by everyone's recognizing the rights of others.

Social Honoring Dr. Elbert D. Thomas

Members of the General Board and Associate Members attended the regular Board Meeting, January 10, 1933 at 5 o'clock and at 6:30 joined their wives and escorts at the Lion House Social Center where they sat down to a banquet in honor of Senator-elect Elbert D. Thomas and his wife, Edna Harker Thomas.

General Superintendent David O. McKay acted as toastmaster.

Prayer was offered by Elder George M. Cannon. Community songs were sung to original verses written by Elder Geo. N. Durham.

Toasts:

"The Senator—His Childhood and Youth", Elder George D. Pyper; "The Senator—His Mission and Church Activities", Elder A. C. Rees; "The Senator—An Educator", Dean Milton Bennion; "The Senator—A Senator", Elder Stephen L. Richards; "The First Counsellor in the Primary Presidency as Senatoress", Sister Isabelle S. Ross, First Assistant Superintendent, Primary Board.

Responses by the Senatoress and the Senator.

After the repast the group met in the Assembly Room of the Lion House and witnessed a humorous "Gridiron" play written by members of the Board. The characters were represented by Dr. Frederick J. Pack, Tracy Y. Cannon, A. E. Bowen, Adam S. Bennion, George R. Hill, Jr., T. Albert Hooper, A. Hamer Reiser, Sisters Tessie Glaugue, Marie Felt, Inez Witbeck and Florence Smith.

Altogether the social was a delightful one

If invalid patients of varying ages can maintain perfect quiet for an hour in the middle of the day, is there any class of boys and girls in the Church that cannot keep order during a forty-five minute class period? A disorderly group in Sunday School is absolutely inexcusable. Inconsiderate actions, disorderly conduct of any nature should never be tolerated. Respect for one another, proper deference for the teacher, reverence for the house of worship should permeate the atmosphere of every Sunday School.

Attendance—thorough preparation—good discipline—are three ideals that should be constantly uppermost in the minds of every officer and teacher in the Church.

engineered by a special committee composed of Elders Robert L. Judd, George H. Durham, Sisters Lucy G. Sperry and Tessie Glaugue.

A Refill Order

I have traveled life's highway with you ("The Instructor") as my companion. I have witnessed the boy and the girl as students of the Sunday School grow into teachers ("Instructors"). What a happy condition for those boys and girls to live on the giving end of life.

I have lived to see you as "The Juvenile Instructor" grow into "The Instructor." Expand with the pressure of giving instructions.

With every monthly issue I see on your face (front cover) a picture that brings to me a lesson with new and added inspiration. Those pictures coming from other sources do not bring that inspiration that I find on the face of "The Instructor," that is a picture with a "growing thought" a leading thought.

So place my name on your mailing list for "The Instructor" (January issue); for I feel that I would miss very much indeed my companion; if I failed to refill your gas tank so you could continue your visits.

John T. Nielson, Jr.,
Union Board Worker,
1st Assistant Supt.

"Keep it Coming"

Dear Instructor:

My grandfather was a subscriber to the first volume of the *Instructor* when it was begun by the late George Q. Cannon. It has continued down through three generations unbroken. Keep it coming.

Miss Ingra Ipson,
Panguitch, Utah.

KEEN POINTS FOR SUPERINTENDENTS

Anent Teacher- Training

A Sunday School Superintendent sends us the following:

"Teachers show a deplorable lack of training or knowledge as to how to teach. I am more than ever convinced that the teacher-training efforts should put their main emphasis on the training of teachers *in service*. It seems a waste of effort to help prospects solve problems they have never encountered or probably never will. But how vital the same teaching to those who are now meeting up with them every Sunday."

We agree in part with the above statement. Teacher-training efforts should be emphasized in the training of teachers *in service*. That is the objective of the Union Meeting, and that is what the General Board has attempted to stress in the new Union Meeting department which has been running in *The Instructor* since August, 1932. But—

Reports received from a number of stakes do not indicate that the courses provided for "trainees" have been a failure. On the contrary, while some of the classes have not been as successful as others, yet the majority are enthusiastic over the results. Last year many of the so-called "prospects" finished the course, received their certificates, were put into immediate service and are now doing excellent work.

The aim of the General Board is to provide for both the *prospective* and *in service* teachers, and if these plans are carried out in the stakes the teaching in our Sunday Schools cannot fail to be materially improved.

It Can Be Done

We have been shown the "Accounting for Everyone" record of the Cannon Ward, Pioneer Stake. It is the most complete of any coming under our notice. It contains the name of every person in the ward—Mormon, Jew and Gentile—with the address and telephone number, age, occupation, religious affiliation, priesthood, etc. of each. The list is divided into Sunday School class groups indicating where each person belongs. A careful check is made of new comers and those removing from the ward. To aid in this work news carriers are pressed into service. The ward covers an area equal to 12 by 19 large city blocks—or a total of 228 blocks.

The record contains the names of all L. D. S. women in the ward married to non-members, and L. D. S. men married to non-Mormon women, with addresses, telephone numbers, date of birth and priesthood held by the men members of the Church.

The list is kept up-to-date. A copy is furnished the Bishopric, the Superintendency of the Sunday School and one is kept by the chairman of the enlistment committee who is Brother Frank C. J. Tiesig. His work proves that *it can be done*.

Be "Time- Conscious"

We published last month the observations of a stake superintendent on visiting some of our Sunday Schools having the reputation of being "the best". His very first impression was discouraging. He says: "*The Superintendents were not 'time conscious,' as most of the schools started late.*"

The observations of members of the General Board are the same as reported by the visiting superintendent. There seems to be a growing laxity in commencing the schools on time. As a consequence, tardiness of pupils has increased to an alarming extent. At one school a visitor counted one hundred and fifty who came in after the opening prayer. This large group had to distribute itself among

the respective classes, as the waiting benches were occupied. They caused a disturbance, they delayed the exercises several minutes, they set a bad example to the pupils already in their seats, not to say anything about the lack of courtesy to the presiding officers. Of course there must be occasional tardiness on the part of some, due to accidents, sickness, transportation difficulties, etc., but most of it is the result of carelessness or indifference.

Sometimes delay in opening the school is caused by the absence of the chorister or organist. We have in mind a church organist who habitually kept the Bishop waiting upwards of five minutes before he could begin the evening meeting, with the chorister "sweating blood" so to speak. She was faithful in two respects: She was always present but *always late*. Even the audience got in the habit of watching the door and when she appeared, the people would give an inaudible sigh and then settle down in their seats. What an enormous amount of worry that dear organist would have saved the people, had she started for the meeting house five minutes earlier.

A lagging little boy was warned by his mother that he would be too late for Sunday School. "Oh, I'll be Okeh," he said. "They're always five or ten minutes late." That school was not teaching the lesson of promptness.

An effort should be made to stem the tide of tardiness and one way is to begin Sunday School, or any other meeting, at the time appointed.

Change 2½ Minute Talks

In order to reduce the time occupied in the general session of our Sunday schools, which has been thought by many to be too long; especially in schools where the little children are assembled, it has been decided by the General Board to recommend a slight change in the order of exercises. It is suggested that the two-and-a-half minute talks be given immediately after the Sacrament service and preceding the concert recitation. Under this new schedule the second musical number, following the prayer, will be the Sacrament song. Five minutes may thus be saved and the two-and-a-half minute talks given in a more appropriate place. The change, too, may help to overcome tardiness. The order of exercises as now suggested is as follows: (1) Devotional Music; (2) Brief Appropriate Notices; (3) Singing; (4) Prayer; (5) Sacrament Song (seated); (6) Prelude; (7) Sacrament Gem; (8) Postlude; (9) Administration of the Sacrament; (10) Two-and-a-half Minute Talks; (11) Concert Recitation; (12) Song Practice; (13) Department Work (45 minutes); (14) Re-assembly; (15) Remarks if necessary; (16) Singing; (17) Benediction.

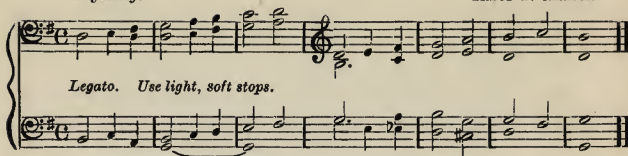
Are You Interested?

Do you want to know what the "Message of Mormonism" is? (Read *The Instructor* for November and December (1932); How to audit rolls? (p. 618); How to handle people? (p. 621); How to plan class room activity? (pp. 623-28); What is meant by "Siphoning a Vacuum"? (p. 628); How to teach? (p. 629-31); How to preserve Sunday School History (Dec., 1932, p. 679); How to manage the problem of age in teaching music in the Sunday School? (p. 681); What are the problems of discipline? (p. 686); Why President Grant reverses Sunday School teachers. (Jan. p. 1); Would you like some helps in the art of public speaking? (p. 4-5); Would you care to know what is the matter with some Sunday Schools? (p. 6); Do you care to know some of the aids in memorizing? (p. 17); Are you anxious to get all the helps necessary for the teaching of a lesson? (Read the outlines prepared by the General Board and published in *The Instructor*.)

Prelude

Quietly.

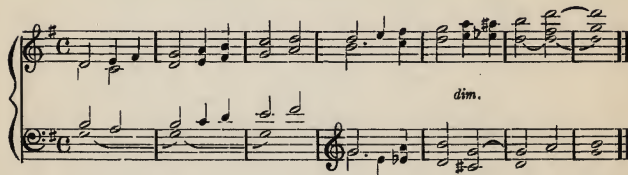
TRACY Y. CANNON



MEMORY GEM FOR APRIL, 1933

We'll sing all hail to Jesus' name,
 And praise and honor give
 To Him who bled on Calv'ry's hill
 And died that we might live.

Postlude



SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

ENLISTMENT ROLLS

The secretary of the Sunday School is charged with responsibility for all Sunday School records. He is expected to keep an accurate, complete and up-to-date minute book, and the following roll books: Officers and Teachers, active class rolls for all departments holding classes, enlistment rolls for all classes, an excused roll and a cradle roll.

When an enlistment committee is organized and functioning, it will have its own secretary, who is ex-

pected to keep the enlistment rolls of the classes up-to-date. This does not relieve the ward secretary of responsibility for enlistment rolls. The secretary of the school is required to prepare a monthly report and is expected to report the number of persons whose names appear upon each class enlistment roll. For this reason the secretary of the Sunday School must have access to the records of the secretary of the enlistment committee. The secretary of the enlistment committee will be ambitious to have the monthly report,

which is sent to the stake board and to the General Board, reveal the precise condition of and the facts about his enlistment record and will therefore cooperate willingly with the secretary of the Sunday School in making up this part of the monthly report.

If the school has no enlistment rolls, but has an enlistment committee, the secretary of the Sunday School will lend his aid in making up the necessary enlistment rolls. One of the first things he can do to this end is to call the attention of the superintendency to the school's need of enlistment rolls, and tactfully keep the superintendency reminded until steps are taken to have such rolls compiled.

If the school has no enlistment committee, the secretary of the school can nevertheless do something toward discharging his responsibility for the school's enlistment records. Pending the organization of the enlistment committee temporary enlistment rolls can be made up for the teachers and classes to use in attendance and enrollment increasing projects and activities.

The best enlistment rolls are made up from data gathered by taking a house to house canvas of the ward. If this has been done under the direction of the ward correlation committee, the secretary of the Sunday School should ask the Superintendency of the school to make arrangements for the Sunday School officers to copy off the data necessary to perfect the Sunday School's enlistment record. This will include the name, address and date of birth of every person in the ward.

After all this information has been obtained, it should be classified according to Sunday School classes. The names of all children under four years of age should be classified according to the year of birth and designated the "Cradle Roll."

All children of Kindergarten Department age (4, 5 and 6) should be

accounted for on the records of the Department. The names of all children of this age, who are enrolled in the Kindergarten, will appear upon the active class roll. The names of all other children of this age, will appear upon the Kindergarten Department's enlistment roll. The active roll should be compiled in one section of the Kindergarten Department roll book and the enlistment roll in another section of the same roll book. These rolls should be clearly designated by appropriate titles so anyone who takes them up will understand what they purport to be.

This procedure in the classification and arrangement of names of people living in the ward should be followed until enlistment and active rolls for every department have been compiled.

Enlistment rolls for every class are regarded by the General Board as a part of the standard equipment of every Sunday School—as necessary and as important as active class rolls. Our responsibility for the unenrolled is as great as is our responsibility for the enrolled. Our neglect of the unenrolled would be as serious as would be our neglect of the enrolled. No Sunday School system of rolls is complete without enlistment rolls for every class. The monthly reports on this item are studied regularly and schools meeting this requirement are rated as standard and up-to-date in this respect.

It should be understood that the Sunday School enlistment committee is that auxiliary's agency for bringing the unenrolled into the Sunday School, and that this committee is subject to the Ward Correlation Committee's direction, through the Sunday School's representative on the Correlation Committee, to the end that duplication of work may be avoided and all enlistment activities may be effectively coordinated.

LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross.

THE SUNDAY SCHOOL LIBRARIAN

The first question that arises in one's mind when a Sunday School library is mentioned is why a Sunday School library?

All teachers can be better teachers if they have access to many books of reference and illustration.

True it is, that we have public libraries in many of our communities, but it is not always convenient for Sunday School teachers to go to that library. Too, there are many occasions when a question arising in the class could be quickly and correctly answered if the right book were on hand in the place of meeting.

So, for the sake of the members of our schools, libraries should be maintained for our teachers that they might the more efficiently teach the members of their classes the wonderful truths of the gospel.

Each school should have a librarian or librarians. Not merely someone who is adept at throwing song books into distant benches, but librarians who know books, or who will study them enough to know them.

Sunday school librarians should be more than mere custodians of books. They should be real helpers to teachers.

The librarians should devote the time of the class period in becoming familiar with the books in their charge, and with the lessons in the various departments so that they can give teachers real concrete advice on where to find the illustrations and other helpful material they need.

Therefore, librarians in our Sunday Schools should be familiar with teaching and know what teachers need to properly put over the lesson.

Such a librarian can tell a teacher what book or books will be helpful in the preparation of any particular set of lessons. And when questions arise about lessons, the librarian, if he or she does not already know where to find the answer, can look it up for the teacher.

Some schools already have excellent libraries. Some schools make good use of the public library in their community.

What does your school do? Are you of any help to the teachers? Why not start now. Take a book from your school library and review it so that next Sunday you can go to some teacher and say, "Here is a book that I found in our library that I know will help you a great deal in your department."

Will the teacher be grateful to you? Just try it once and you'll soon have the answer.

It is by such helpful co-operation that our Sunday Schools can be made to function as efficiently as we should like them to. Each feature, each department, each part on our program is vital to the success of your school; and the library and its functions are not the least among these departments and activities.

Too, to become familiar with books, is one of the greatest pleasures, and one of the most profitable activities that can be engaged in.

So, librarians, your work not only includes help to others, but it means real pleasure and profit to yourselves.

**"Books should to one of these four ends conduce:
For wisdom, piety, delight, or use."**



CHORISTERS' and ORGANISTS' DEPARTMENT



Eduard P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

The Song From the Standpoint of Text

The great Italian tenor, Caruso, was once asked the question, "Where do you locate the source of expression in music?" His reply was illuminating. "I find it," he said, "in the words always. For unless I give my hearers what is in the text, what can I give them? If I just produce tone, my singing has no meaning. People have observed that I sing as though I were talking. Well, that is just what I mean to do.

Other great singers have realized the importance of effective rendition of the text in song interpretation. Listen to a record of the Irish tenor, McCormack, singing a simple folk song. You may be entranced by the beauty of his tones but your emotions are stirred to their depths by his superb rendition of the words. He knows just how much emphasis to give to this word, what shade of color to lend to that one; he lingers lovingly here, he scarcely is heard as he whispers another phrase; he speaks the word, "mother," as though that little woman were the most exalted saint in all the world; and when he breathes, "sweetheart," you just can't help loving the dear little Irish colleen as though she were your very own.

It is not to be wondered at that those singers who are most beloved by all have, every one, so thoroughly mastered the words of the songs they sang that the words and music were no longer two things, but became, in effect, fused into one element.

All singers would do well to emulate the example of Caruso and McCormack by a most careful study of the words of each song they sing. If choral groups would bestow sufficient thought on the words of hymns and anthems the audience would be able to distinguish them and the effective-

ness of their renditions would be greatly increased.

In the study of words a few things should receive special attention. The poem should be read over a sufficient number of times to enable the reader to become thoroughly imbued with its atmosphere. The poetical expression must be unraveled and the thought content absorbed. The poem should be memorized and recited aloud so that its rhythmic flow will be felt and the amount of stress determined that is to be given to the various words. Punctuation must be studied, climaxes located, correct pronunciation and clear enunciation of words practiced.

Words are powerful in creating moods, especially when associated with good music, and one of the main objectives of a singer or singing group is to convey to the audience the mood of the song. Therefore, it is necessary to determine what mood dominates and then to direct the study of the words with the object in view of bringing that particular mood to the foreground.

How may the mood of a poem be so absorbed by a singer that he will easily and naturally convey it to his auditors? Certainly the technical study already mentioned is necessary, but in addition he must meditate upon it. The writer once asked Ebenezer Beesley, the composer of "High on the Mountain Top," how he wrote his hymns. He replied: "I first memorize the words, and then keep them constantly in my mind for several days, meanwhile studying them from various angles until they seem to become a part of me, and then I compose the music." In other words, Brother Beesley mastered the technic of the poem through an intellectual study, and then became saturated with its mood through meditation.

It would seem then, that there are two objectives to be kept in view in the study of the words of a song:

1. To gain a technical mastery of the words themselves relating to their meaning, their pronunciation, enunciation, etc., and

2. To become, through meditation, so thoroughly imbued with the spirit of the poem that its mood will dominate the song interpretation and be effectively transmitted to the listeners.

If, therefore, a choral group leader can succeed in inspiring his singers to thoroughly master the technic of the words and become immersed in the mood of the poem, the foundation for a musical interpretation of the song will be solidly laid.

Discussion

1. In what ways will detailed study of the words as suggested in this lesson aid the organist in accompanying the song?

2. In what particulars will the organ registration of a restful quiet hymn differ from that which would be suitable for a hymn whose predominating sentiment is religious exaltation? Play examples of each on the organ.

3. Select and analyze hymns that illustrate the following elemental moods:

- a. Restful repose.
- b. Love of God or mankind.
- c. Narration (statement of fact).
- d. Joy.
- e. Religious exaltation.

A CHORISTER'S RESPONSIBILITY

The fifteen-minute song practice in

Sunday School is a real test of a chorister's ability to arouse and maintain a proper interest in the musical exercises of the school. This efficiency cannot be demonstrated without careful study and preparation. It is just as necessary for a chorister to plan and outline his work for the period under his leadership as it is for a kindergarten, primary, Bible or Gospel Doctrine class teacher to make adequate preparation for his department. In fact, it would seem that the responsibility of the chorister is even greater, because, next to the superintendent he is the only one who has for a time the entire school under his supervision. As a class teacher should be in personal touch with every pupil, so, in a measure, the chorister should know something of the tastes, tempers and characteristics of the school. He should suit his selections of hymns to be practiced to the ability of his singers. If the music of the school is below standard he should seek to elevate it by a careful progressive plan. He will add to his efficiency if he will conduct without a book in his hand, knowing every word and note by heart. This will enable him to devote himself entirely to his singers instead of shifting his eyes constantly to the book. Then again, to know just how much explanation of the content of a song, and how to give it, is indeed a rare talent. A talky chorister soon becomes a bore. By study, preparation and a wise use of the precious fifteen minutes given to his care, a chorister may make this one of the happiest periods of the Sunday School hour.

Broken Harmonies

The world is racked with broken harmonies,
Discordant twang the semi-tones of life,
Then catch the strain that builds the symphonies,
And sing your song above the jargoned strife.

Despoiled the fabric of equality,
The hues are stained, the lovely warp awry,

Then catch the skein and weave for unity,
Ply on your best and let no beauty die.

The souls of men are sickened and dismayed,
As unbelief and error wield their clutch,
Then hold your faith in courage unafraid,
And give the stricken world your master-touch!

—Bertha A. Kleinman.



Teacher-Training

General Board Committee:

J. Percy Goddard, Chairman;
James L. Barker and A. Hamer Reiser

"Trainee" Graduates

Members of Teacher-Training Theory Classes, who complete the prescribed course of study for the year 1932-33, should be granted a suitable certificate at appropriate graduation exercises held in April or May of this year.

Certificates, attractively printed upon high grade paper, may be obtained from the office of the General Board for one cent each.

Graduates of these classes should be given practice teaching opportunities during the remaining six months of the teacher-training year. These opportunities and the trainees responses to them should be under the supervision of the teacher-trainer. By this means the prospective teachers may be given whatever guidance may be necessary to the successful application of the principles of teaching studied in the theory classes.

Superintendents and teacher-trainers may well begin now to lay plans for the organization of the 1933-34 theory class. Young people to be called to take the course can be tentatively selected and the trainer can begin to assemble aids and equipment.

Discussion periods, during which the principles of teaching treated in current issues of *The Instructor* may be studied, should be arranged for during the April to October period for the benefit of present and prospective teachers as a Union Meeting preparation measure.

Shall Graduation Stop Growth? An Interlude

"Do you think this is the right time to have given us these diplomas?"

"Don't you? We have worked hard and it seems only right to conclude a period of hard work with the granting of a diploma. That is the practice in all the schools and colleges. However, it may be that some day schools may grant a second diploma. We didn't get athletic sweaters as soon as the coach had told us how to pass the ball and had analyzed the plays and that sort of stuff. We had to actually learn how to do it all by practice, observation and criticism, more practice, observation and criticism, and play in regular games, and so on. At present, teachers have practice teaching, and are given life certificates only after a period of years of successful teaching. In this teacher-training course, we've passed the ball a few times and we have tried to pitch a few baskets, but not any of it in a real game. And you know that makes a lot of difference.

"Well, the instructor says we are going to have a chance to teach regular classes right away now. We are going to play in real games."

"Yes, but we shouldn't be turned out just yet on our own. The coach should coach us still. He should help us to observe others, analyze their weak and strong points, and then help us to analyze our own game. What are we doing that is fine, and why is it fine? What are we doing that isn't good enough and why isn't it good enough? I should like to 'scout the game' of our best teachers. I'd like to know how our best teachers have met difficult situations both when they failed and when they succeeded and the reasons for their success or failure in each case."

"Part of that is already planned: The Teacher-Trainer will make suggestions to improve our teaching and help us to criticize our own efforts. We shall have opportunity to attend Union Meeting and to learn from the best known and most successful teachers we have of some of their significant and colorful teaching experiences, and have them analyze them for us.

"He has already pointed out some of the things we should look for in 'scouting' or while observing our own efforts."

Suggestion for Self-Criticism in Teaching

Knowledge of Subject Matter:

Do I know the history and doctrines of the Church?

Do I read widely in Church History and doctrine?

Do I read widely in current history and thought?

Choice of Aim:

Are my objectives well chosen and clearly stated?

Skill in Conducting Class Discussion:

Are my lessons well planned to carry out my objectives?

Am I resourceful in organizing the lesson?

Do I "think well on my feet"?

Am I quick and resourceful in taking advantage of students' questions?

(Continued on page 63)



General Board Committee: Bishop David A. Smith, Chairman;
Robert L. Judd and Charles J. Ross

California Mission

First Assistant General Superintendent, Elder Stephe L. Richards, attended district conferences of the California Mission at San Bernardino Tuesday, January 3rd, San Diego, Thursday, the 5th, and Anaheim, Friday, the 6th. Under the direction of Elder W. Orval Hulme, Sunday School Superintendent of the mission, Sunday School officers and teachers turned out in large numbers and Superintendent Richards with President A. A. Hinckley, gave timely instructions concerning their important duties. The schools in this section were reported to be in a flourishing condition.

Second Assistant General Superintendent, Geo. D. Pyper, attended missionary and Sunday School Conferences at Sacramento, Dec. 10-11, Gridley, Dec. 15, and Fresno, Dec. 17-18. At the suggestion of the Mission President, Elder A. A. Hinckley, other meetings were arranged for by Mission Sunday School Superintendent, Elder W. Orval Hulme, at Roseville (Mon. 12th), Stockton (Tues. 13th), Oraville (Wed. 14th), Modesto (Friday 16th). The meetings held at Stockton and Roseville were cottage meetings. President Hinckley attended those held at Sacramento, Roseville and Fresno. Altogether in company with Supt. Hulme and District presidents, in the nine days cov-

ered, Elder Pyper attended 16 meetings and had the opportunity of discussing Sunday School problems in each Branch and District Conference, and was privileged each night to show films of our last two general conferences, the audiences responding quite enthusiastically in singing the songs required and the local brethren reading the messages in good style.

The attendance at some of the meetings was not large. Owing to the extreme cold and prevalence of the Flu many day schools were closed and for the first time in California auto radiators had to be blanketed. In view of these conditions the attendance was very satisfactory. At the Sunday School sessions held in Sacramento and Fresno the houses were filled to capacity. At these meetings all departments participated in class reviews which were well given.

From President Hinckley down to the most humble worker all seem to be doing their best to forward Sunday School work. At Gridley with a District population of 1043 there is an active enrollment of 578 or 56%. The average attendance at Union meeting for 11 months was 77.7%. The reports of the Sacramento section and Fresno district were not ready but it was stated that the attendance was equally as encouraging as in the other districts.

Union Meeting

HOW TO KEEP

YOUR CLASS GROWING

The teacher who would keep his class growing must look four ways: (1) to his potential pupils; (2) to himself; (3) to his method; (4) to his purpose.

His Potential Pupils: Sunday School enlistment records should yield much information on this subject. They should tell how many such pupils there are, who they are and where they live.

A little experience with the type of person who does not come to Sunday School of his own accord, but rather prefers to stay away, serves to impress the teacher with the fact that success in winning this type is possible only by offering real attractions and substantial inducements and by dealing with the individual in a spirit of genuine interest and sincere fellowship. The teacher must win the respect and confidence of the prospective pupil and must offer definite assurance that the time spent in the Sunday School Class will be profitably spent.

This class of pupil is generally indifferent to religion and to what the Church has to offer. Home environment and the attitude of the adults in the home establish a state of affairs to which the child responds and that response is generally not one of enthusiasm for religion.

Such problems can be solved most satisfactorily, if the teacher will get possession of all available facts about the individual, prospective pupil with whom he has to deal. The facts may suggest that the prospect can most surely be won through a friend, a relative, or through some special interest

or need. The teacher's problem then becomes one of strategy with the objective of causing someone else to want to help get the prospective pupil into the Sunday School class. How can the agent through whom this objective is to be realized, be motivated to act in harmony with the teacher's purpose?

What must you do to gain the cooperation of parents or other adults in the family, or of friends?

The teacher himself knows from experience the potent influence of personality as a means of winning people. No doubt you are attracted to certain movie actors, radio celebrities, church leaders or public characters more than to others. When you stop to analyze the reasons for your preferences, what secrets do you learn which will enable you to improve your own personality?

Pupils are like you in this respect. Perhaps the prospective pupils you hope to win have never had the opportunity of knowing you. The folly of trying to set the stage and of deliberately trying to charm the prospect into becoming your admirer is too apparent to need discussion. However, one should not go to the other extreme of doing nothing about it. Popular people make the gaining of popular favor a matter of serious and sincere study. It is entirely proper for one to give earnest thought to the problem of how to live successfully and happily with people and how to make friends.

Successful personalities do all this with such artistry that they in fact forget themselves and think only of what will please others. These are just other cases of "He who loses his life shall find it."

The Sunday School teacher may

therefore properly and profitably engage in self-criticism, if this is done with the view and determination of rising into the ranks of attractive personalities who bring joy and inspiration into the lives of others. The

practice of engaging in introspection and self-study can become a bad habit, if used for self-gratification or for the promotion of self-love. It is legitimate only when it is used as a means of making one a more useful servant of mankind, a better friend of man.

The teacher's methods, to be attractive to prospective pupils, must promise something *new, interesting, profitable*. Attendance at a Sunday School Class is wholly a voluntary matter. Day schools can compel attendance; Sunday Schools must *win* attendance.

The pupil, who feels no duty, or who receives no encouragement or is subject to no persuasion at home to attend Sunday School will generally not attend, unless he finds in the Sunday School something attractive, something that satisfies a keenly felt need. Most people who do not now attend Sunday School belong to this group.

One will not attend long if he finds the teacher's methods are commonplace, monotonous, colorless. Vigorous, active, stimulating methods, warm with the breath of life and with a zest and enthusiasm for living always exert a powerful attraction. Fortunately the subject matter and purposes of religious education in the hands of forceful teachers lend themselves readily to such methods.

William Howard Taft has been quoted as having said: "The world needs more religion, and religion needs more vitality." The unenrolled can most surely be won by teaching which will reveal the value of religion

**"IF YOU WANT A FRIEND,
YOU MUST BE ONE"**

If you want people to like you, you must like people. If you want people to enjoy being in your company, you must make being in your company a joyful experience. If you want people to be attracted to you, you must make yourself attractive physically, mentally, morally and spiritually.

in making life more abundant.

The Teacher's Purpose: "The last shall be first." Of the four ways which the teacher must look for a solution of the problem being discussed, here this is the most

important, because it determines the thoroughness and success with which the other three will be explored.

Every teacher should formulate in his own words and in the light of his own experience his idea of proper teaching purposes. We feel reluctant about suggesting what might be a proper purpose beyond saying that it should be a noble one, designed to inculcate in the lives of one's pupils the conviction that the fullest realization of beauties and joys of life is assured by living righteously and that the Gospel of Jesus Christ with the blessings and powers attendant upon the exercise of the priesthood are the greatest guarantees we have of the efficacy and sweetness of righteousness. Under the inspiration of such a purpose the teacher should interpret all lessons and materials and should strive so to translate these that pupils will grasp readily and firmly the powerful life lines which religion throws out so generously to succor struggling humanity.

Exercises, Questions and Projects

1. Obtain all possible facts about three boys and three girls who should be, but are not enrolled in your class and in the light of the suggestions given in the article above make a detailed plan for winning them to regular attendance at your class. How will you utilize other members of your class in this project? How will you use the parents, relatives or friends of these prospective pupils?

2. After you have won these six

people, select six more and continue with pupil-winning projects until all prospective pupils are enrolled and attending regularly. Don't give up until complete success has been achieved even if it takes ten years. Adventure awaits you.

3. Make a critical study of your methods of teaching and ask yourself the questions: (a) Are my methods old-fashioned, common-place, monotonous, colorless? (b) Do I imitate thoughtlessly and without intelligent purpose the methods of other teachers, which I have observed? How can I make my methods vigorous, action-producing, interesting, attractive and stimulating?

4. With the view of developing such methods, study the lessons you are to teach next month. First of all, search in them for some important principle about which you can be genuinely enthusiastic. Seek illustrative material of every possible kind to

make this principle rich and vivid. Look for poems, stories, pictures, quotations, etc. Next consider what will be the most interesting and attractive ways of getting this enrichment material into the hands of your pupils. Don't just give it to them. Contrive some way to challenge or to incite your class to struggle, to work, to hunt or to fight to get it. In other words, be sure and give your pupils plenty to do toward getting these materials to examine and ponder upon. However, *take care* that you make their effort worthwhile by rewarding it with something interesting, substantial and inspiring.

5. Go to Union Meeting prepared to give other teachers the benefits of your findings and enthusiasm in return for theirs.

6. What, in your opinion, is the most inspiring purpose a Sunday School worker can have to motivate him in his work?

Teacher-Training

(Continued from page 61)

Are my questions systematically planned and given with the freedom of extemporaneous questions?

Do my lessons use material in the solution of present and future problems?

Do I secure class participation in the discussion of the lesson?

Do students ask questions of each other?

Do they tend to conduct the class independently of my direction?

The Assignment:

Do I, in making the assignment, attempt to teach the students how to study?

Is the purpose and nature of my assignment made clear?

Mechanics of Class Management:

Am I skillful in the mechanics of handling my class?

Does the work of the class begin promptly and continue smoothly?

Are attention, order and work the natural outgrowth of the class activity?

Do I attend to routine, roll call, seating, getting the blackboard ready, illustrative material, systematically and economically?

Personal Cooperation Qualities:

Do I cooperate well with the superintendent?

Do I attend Union Meeting and stake conventions?

Do I make preparation for Union Meeting?

Do I consult frequently with students?

Progressiveness:

Do I read books on teaching methods?

Do I read the *Instructor*?

Am I obedient to the Gospel requirements?

Am I prayerful?

Am I tactful?

Am I energetic?

Test of Efficiency:

Does my teaching affect the beliefs and conduct of my students?

*Fear God,
and keep His
commandments:
for this is the whole
duty of man*

Ecc. 12:13



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

LESSONS FOR APRIL, 1933

MESSAGE OF THE DOCTRINE AND COVENANTS

First Sunday, April 2, 1933

Lesson 13. Organizing The Church and Providing it with Officers

Texts: *The Doctrine and Covenants; Sunday School Lessons* (quarterly), No. 13.

Objective: To show that when officers were needed they were provided of the Lord.

This lesson can doubtless be taught most satisfactorily in connection with a rather intimate historical background. To assist the teacher in the matter, the material in the quarterly dealing with the founding of the Church has been given in considerable detail. The teacher is advised to provide himself with historical information concerning other matters in the lesson. This is easily available in either the *History of the Church* or the *Comprehensive History of the Church*, to both of which, if possible, every class should have access.

Where these important matters are associated with both history and geography, they are easily understood and remembered. The map printed in each of the Quarterlies may be used as a source of much information to both teacher and student. Photographs of historic places are also of much value, and may be used to advantage even in the most advanced classes.

Suggestions for discussion:

- (1) Discuss the nature and location of the place at which the Church was organized.
- (2) In your judgment why was the complete organization of the Church not revealed at the outset?
- (3) Outline the conditions under which the official name of the Church was received by Joseph Smith.
- (4) Why were the Apostles chosen and set apart by the Three Witnesses?
- (5) In your judgment why were the Twelve selected from among the members of Zion's Camp?

Second Sunday, April 9, 1933

Lesson 14. Authority and Organization of the Priesthood

Texts: *The Doctrine and Covenants; Sunday School Lessons* (quarterly), No. 14.

Objective: To show that the Priesthood is actually the power of God.

Sharp distinction may properly be made between the *authority* to act in the name of God and the *power* which results from its proper utilization. The Priesthood, like other gifts from God, increases in value and efficiency with use. Its mere possession without utilization is of doubtful value. Merited advancement in the Priesthood comes only from integrity and devotion to duty. The Priesthood, being the power of God, offers unlimited possibilities for achievement. It is given to man for a two-fold purpose:

- (1) for his own salvation, and (2)

for his use in assisting others to be saved. Possession of the Priesthood, like the possession of earthly authority, therefore carries with it a great responsibility, both to one's self and to others. The teacher may advantageously make application of all these truths to local conditions.

Suggestions for discussion:

- (1) What are the individual members of this class doing to develop the Priesthood which they hold?
- (2) Why is it necessary in the conduct of the Church to assign specific duties to different individuals?
- (3) Why not give all members who hold the Priesthood the same authority?
- (4) Have the Elders, Seventies, and High Priests of this class give a detailed statement of their respective duties.
- (5) Why should there be but one man upon the earth at a time to receive revelation for the entire Church?
- (6) What is the duty of the Latter-day Saints with respect to the counsel of the Prophet of God?
- (7) Why pray for him unless we follow his advice?

Third Sunday, April 16, 1933

Lesson 15. Responsibility of Preaching the Gospel

Texts: *The Doctrine and Covenants; Sunday School Lessons* (quarterly), No. 15.

Objective: To impress class members with their duty in this respect.

It is particularly fitting and just

CONCERT RECITATION FOR APRIL

(Doctrine and Covenants, Section 2)

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

that those who hold the Priesthood should be held responsible for the teaching of God's word, since the responsibility should be commensurate with the blessing. The people of the world must not only be warned of judgments to come but

must be taught the truths of the Gospel; the message is one of peace and good will.

The Scripture declares that in the last days "Many nations shall come and say, Come, and let us go up to the mountain of the Lord, * * * and he will teach us of his ways." Already the population of Utah is nearly one-half non-Mormon, and thousands upon thousands of tourists are coming among us annually. May it not be that the prophecy is already coming to pass? Are the members of your class doing their part in teaching these people the ways of God; if not are they fulfilling their obligations?

Suggestions for discussion:

- (1) How many members from the ward are engaged in foreign mission work? Home missionary work?
- (2) What are the members of this class doing to inform their non-Mormon neighbors of the Gospel?
- (3) What do you think of the relative value of example and precept?
- (4) In what way does an unfaithful member of the Church affect the non-believer?
- (5) Develop a plan by which the members of this class can increase their efficiency as missionaries.

Fourth Sunday, April 23, 1933

Lesson 16. Admission to the Church

Texts: *The Doctrine and Covenants; Sunday School Lessons* (quarterly), No. 16.

Objective: To show that admission requirements are requisites to further progress.

These initiatory requirements should not be regarded as mere formalities, but as absolutely essential to human salvation in the Kingdom of God. Important as they are, however, they merely pave the way for greater achievements to come. Membership in the Church is a great opportunity, made possible by obedience to the initiatory requirements; membership does not assure salvation, but it makes salvation possible. Men may enter college without being graduated; likewise, men may become members of the Church without obtaining eternal life. Admission to the Church should be regarded as a requisite stepping stone to endless opportunity.

Men may not be able to explain the exact virtue or need of all these requirements; neither are they able to explain many of the basic realities of

human experience, such as gravity, light, or even matter. It is sufficient to the believer to know that God has proclaimed them as necessary to eternal life.

Suggestions for discussion:

- (1) In what way may the initiatory requirements of the Church be compared with entrance requirements to college?
- (2) Why are they properly termed the "first principles and ordinances"?
- (3) Why is it unreasonable to assume that in our present stage of development one should know the reasons for all things?
- (4) What is your interpretation of the term "faith in the Lord Jesus Christ?"
- (5) In what sense does the term "faith" differ from "belief?"
- (6) In what sense do you regard faith as a gift from God? How may it be developed?

Fifth Sunday, April 30, 1933

Open Sunday. To provide for lesson lost on account of Stake Conference.

THE CHARACTER OF WASHINGTON

Henry Cabot Lodge, in summing up a two-volume biography of Washington, concludes with these words: "I see in Washington a great soldier who fought a trying war to a successful end impossible without him; a great statesman who did more than all other men to lay the foundations of a Republic which has endured in posterity for more than a century. I find in him a marvelous judgment which was never at fault, a penetrating vision which beheld the future of America when it was dim to other eyes, a great intellectual force, a will of iron, an unyielding grasp of facts, and an unequalled strength of patriotic purpose. I see in him, too, a pure and high-minded gentleman of dauntless courage and stainless honor, simple and stately of manner, kind and generous of heart. Such he was in truth. The historian and the biographer may fail to do him justice, but the instinct of mankind will not fail. The real hero needs not books to give him worshippers. George Washington will always receive the love and reverence of men because they see embodied in him the noblest possibilities of humanity."

In this last sentence the historian perhaps gives us the key which will help us to understand what it was that made this man so great, and why it is that we as church people can give to his memory our unqualified respect.



Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,
Vice Chairman; Henry H. Rolapp, Charles H.
Hart and Charles J. Ross

Have various class members assigned the task of: 1. Looking up and reporting on the various means afforded by our organization for individual growth. 2. Discussing the importance of individual development. 3. The relationship of organization to missionary preparation.

Salvation is a process of growth through obedience to law. One is saved in that degree in which he has attained perfection. It is the work of life to perfect one's powers, and to rise above evil desire. That is accomplished by the directing of effort in the channels which lead to ultimate achievement. The law of growth in that accomplishment can result only from one's own effort, but that effort must be properly directed. The Gospel is the law of life; by following its teaching, perfection of life may be attained, hence the necessity for obedience combined with endeavor.

"There is a law, irrevocably decreed in Heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20-21.)

The class should be led by analysis of the organization of the Church to see the provision which it makes for the growth and development of its members. Can any better means be thought of?

It may be helpful to some members of the class to show at the beginning that organization inheres in society as we know it. Whenever there is a job to be done which is greater than can be done by the individual, men

LESSONS FOR APRIL, 1933

First Sunday, April 2, 1933

Lesson 12. The Church Organization

Text: Talmage's "Articles of Faith," Ch. 11; "Sunday School Lessons," No. 12.

Supplementary References: Doc. and Cov. 132:20-21.

Objective: A Church provides opportunity for individual development.

Organization of Material:

- I. Territorial Units.
 - a. The Central Church organization.
 - b. Stakes.
 - c. Wards.
- II. How officered.
Elements of cohesion.
- III. Auxiliaries.
 - a. Their relation to the general organization.
 - b. Elements of unity among.
- IV. Advantages of multiplied small units.
 - a. To the efficiency.
 - b. As a means of promoting individual growth.

must get together in their purpose in order to accomplish it.

What is the purpose of a social club or society? Of political government? Of a Church? Is there anything to be done by the group called a Church that cannot be done by the individual working separately? If so what?

See *The Heart of Mormonism* (Evans), Chapter 16, for a discussion of this phase of the subject.

Second Sunday, April 9, 1933

Lesson 13. Why Have Temples?

Text: Sunday School Lesson, No. 13.

References: Doc. and Cov. 124: 28-49; 127; Sermon by Heber C. Kimball, *Journal of Discourses*, Vol. 4, p. 135; Jas. E. Talmage's "The House of the Lord"; Sermon by Franklin D. Richards, *Journal of Discourses*, Vol. 25, page 230.

Objective: To obtain the same blessing all must obey the same law whether they be living or whether they be dead.

Organization of Material:

- I. The history of temple building.
 - a. Purpose of.
 - b. What is known of ancient temple ceremonies.
- II. Temple building by the Latter-day Saints.

The primary objects.
- III. Temples.
 - a. Their uses.
 - b. Distinguishing features of Latter-day Saint beliefs.
 - c. Distinguished from places of worship.

Assign topics for home reading and class report from the references above given.

"We have now finished this Temple, and some people inquire, what is it for? For many things; that our sealings and ordinances may be performed in a manner that will be acceptable before God and the holy

angels; that whatever is bound on the earth according to the laws of the eternal Priesthood shall be bound in the heavens; that there may be a connecting link between the living and the dead, between those who have lived, all those ancient fathers of whom I have spoken who are interested in the welfare of their posterity; that there may be a royal Priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living and the dead; not looking so much after themselves, but after God, after the work of God, and after the accomplishment of those things which God has designed to be carried out in the dispensation of the fulness of times, when all things are to be united in one, and that they may be prepared to operate with the Priesthood in the heavens in the redemption of the inhabitants of this world from the days of Adam unto the present time."—John Taylor in *Journal of Discourses*, Vol. 25, page 185.

How many temples have been erected by the Latter-day Saints? Where are they? How many are still being used?

Show the social value of temple work to those who engage in it. That is, what difference does temple work make in the lives of men and women who engage in it?

Third Sunday, April 16, 1933

Lesson 14. The Blessings of Temples

Text: Sunday School Lessons, No. 14.

Supplemental references: History of the Church, Vol. 4, page 425; Talmage's "Jesus the Christ," Chapter 36; (See "Two Thousand Gospel Quotations," 1472-1515.)

Objective: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on

earth shall be loosed in heaven." (Matt. 16:19)

(This quotation may be used as the concert recitation for the month.)

Organization of Material:

- I. The Sealing Power.
 - a. In whom it resides.
 - b. Its purpose.
 1. Its relationship to family continuity.
 2. Its relationship to exaltation.
- II. The keys of the kingdom of heaven.
 - a. What the expression signifies.
 1. Binding and loosing on earth and in heaven.
 2. Significance in the scheme of universal salvation.
- III. Temples.
 - a. Places where certain ordinances are performed.
 1. Necessity for such places.
 2. Reason for such ordinances.

"Jesus was the first man who ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to Him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison."

"Compare those inhabitants on the earth who have heard of the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once, as I do, that there is an almighty work to perform in the spirit world. * * * They were not prepared for celestial glory, and there was no power that could prepare them without the keys of this Priesthood."—Brigham Young in "Journal of Discourses," Vol. 4, page 285.

Questions

1. What did Peter mean when he

spoke of the dead being "judged according to men in the flesh?"

2. In order to be held responsible under a law what is necessary?

3. From what is told us of the spirit world—that is, the world between this and the resurrection—what would you think goes on there?

4. What functions of the spirit are operative in that intermediate world?

5. What is the difference between the views of that world and those entertained by the Catholic Church? What do they call that world? Why?

Fourth Sunday, April 23, 1933

Lesson 15. Personality of God

Text: Doc. and Cov. Sec. 132; Sunday School Lesson, No. 17.

Supplementary references: Genesis 1:26-27; Exodus 20:1-6; Deut. 9:10; Matt. 3:16; Acts 7:55-60; Talmage's "Articles of Faith," page 74.

Objective: To a true and intelligent worship of God, an understanding of the nature of His being is requisite.

Organization of Material:

- I. The Mormon Conception of Deity.
 - a. What it is.
 - b. Scriptural basis for it.
 - c. Its reasonableness.
- II. Relationship of Man to Deity.
 - a. How that reflects on the true nature of Deity.
 1. Material and spiritual likeness.
- III. Seeking after God.
 - a. The place of faith.
 - b. Whether aided by a true knowledge concerning His being.
 - c. Effect on man's aspirations and achievements.

"There is much said about God and the Godhead. The Scriptures say there are Gods many and Lords many, but to us there is but one living and true God. * * * The teachers of the day say that the Father is God, the

Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prayed that those the Father had given Him out of the world might be made one in them, as they were one: (one in spirit, in mind and purpose). * * *

"Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that has seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all. * * *

"As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again, so he has a body of His own. The Son doeth what He hath seen the Father do; then the Father hath some

day laid down His life and taken it again; so He has a body of His own; each one will be in His own body; and yet the Sectarian world believe the body of the Son is identical with the Father's." (From a statement of Joseph Smith, "History of the Church," Vol. 5, page 426.)

As for the reasonableness of the idea that God is a Person, this may be said: (1) The highest form of intelligence of which we have any definite knowledge is in man, who is a person. (2) Such qualities as justice, mercy, righteousness, and love, which God is supposed to have, are found in their highest form in what we know as a person—man. These two facts may be enlarged upon, as time permits.

What Is Religion?

The following excerpts from an article by Angus Dun, in *Findings in Religious Education*, are worthy of reproduction:

"It is not easy to define religion in a sentence, but at least we know in general what it is. As we know, religion is made up somewhat as follows.

"It consists, first of all of some *convictions* as to the nature of the world in which we live, as to the meaning of life and what counts most. The religion that we inherit is made up, in part at least, of convictions about God, Christ, Brotherhood, Eternal Life. These things, religion says, are the most important things in life to be straight about. These things are those with which we must finally reckon. They make life what it is. They are more important than the stock exchange or the wage scale, than the fashions or the theatres, than golf sticks or the lady across the street—God, because He gives life its direc-

tion and character, because He is our Father; *Christ*, because He is the fullest manifestation of God and the highest expression of what man is to grow into; *Brotherhood*, because it is the underlying relationship between men, and we are headed for trouble if we disregard it. Religion says that these things are of first importance, that they are true if not obvious.

"Religion as we know it is also made up of some *habits or customs*: prayer, grace before meals, marriage ceremonies, funerals, churchgoing. These are the things that religious people do. They are outward ways in which religion expresses itself. They are the ways of expressing and confessing, ways of reminding ourselves of, the invisible facts, at intervals or in the great crises of life.

"Finally, religion, as we know it, is a way of life, a *spirit*. It is faithfulness, hopefulness, loving-kindness. It is a certain kind of home life. It means being a certain kind of father, brother, neighbor, employer.



Gospel Messages

General Board Committee:

Alfred C. Rees, Chairman; James L. Barker,
Vice Chairman; and Horace H. Cummings

An Epoch in Church History

LESSONS FOR APRIL, 1933

Course C—Ages 18, 19 and 20

First Sunday, April 2, 1933

Lesson 12. Man Subordinate to the Cause.

Text: Sunday School Lessons, No. 12.

In this lesson the aim is to realize as clearly as possible the problem before the "Mormon" people at the time of the Prophet's death; the probable fate of the Church—would it survive or not?

It should be clear to each member of the class, just what is meant by the word "problem," what constitutes a major and what a minor problem, and just what difference it makes whether a problem is solved correctly or not. For instance, what difference would it have made to us today how the problem of the survival of "Mormonism" was solved. We already know what one way of solving it has meant to us, both individually and as a people.

Suggested Outline:

1. Men and their Causes.
 - a. General statement.
 - b. The Reformation as an illustration.
 - c. "Mormonism" and Joseph Smith.
2. Belief of outsiders on the point.
3. Belief of the Saints.
 - a. The wavering.

b. The apostles.

c. Preparation made by Prophet.

An appropriate gem of thought for the month might be: "And Jesus said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."—Matthew 16:17, 18.

Second Sunday, April 9, 1933

Lesson 13. The Immediate Fate of Mormonism.

Text: Sunday School Lessons, No. 13.

References: The material in the lesson was obtained from first-hand sources, particularly that concerning the Strangite movement. The best account of the Emmett episode is in the *History of the Church*, Vol. VII, pages 377, 383, 434 and 618; of William Smith's efforts toward direction of the Church, the *History*, pages 420, 458-9, 460, and 483; of Sidney Rigdon's attempt at being "guardian," the *History*, pages 224, 226, 229, 268-9; and of Lyman Wight's disaffection, the *History*, pages 136-9, 157, 159. Information concerning all these men may be found in *Succession in the Presidency*—Roberts. Other references are: *Essentials of Church History*—Smith, chapter 36; *One Hundred Years of Mormonism*—Evans, 371-5.

Objective: In general the aim of

this lesson may be said to be to give the class some idea of the men who tried to lead the Church and failed; specifically, however, the objective might be to develop in the minds of the pupils an idea of what constitutes real leadership. It is this latter aim that is expressed in the questions at the close of the lesson.

Topical Outline:

1. Introductory.
 - a. Threatened Collapse of the Church.
 - b. Whereabouts of the apostles.
2. Claims of Sidney Rigdon.
 - a. Who Rigdon was.
 - b. Prominence in the Church.
 - c. Basis of his claims.
 - d. Disposition of.
3. Claims of James J. Strang.
 - a. Facts in Strang's life.
 - b. Basis of these claims.
 - c. History of the Strangites.
4. Defection of James Emmett.
5. Defection of William Smith.
 - a. Who Smith was.
 - b. Basis of his claim to leadership.
 - c. Later history of Smith.
6. Defection of Lyman Wight.

Note: Here is a paragraph from the private *Journal* of George A. Smith (unpublished), under date of Tuesday, Sept. 3, 1844: "I learned that Sidney Rigdon was making a division in the Church, ordained prophets, priests, and taking a company from the way of the Lord.

"The Twelve visited him, but to no purpose. He said his authority was greater than ours, and seemed determined to scatter the Church and lead off parties. He claimed to have had many visions and revelations at variance with those given through Joseph Smith. We talked with him till about 9 p. m., and after mature deliberation disfellowshipped him,

CONCERT RECITATION

Doctrine and Covenants, section 58,
verses 27, 28.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them.

and sent Parley P. Pratt, Orson Hyde, and Amasa Lyman to demand his license. He was angry, and said he would expose the counselors of the Church."

Third Sunday, April 16, 1933

Lesson 14. Leaders With the Prophet.

Text: Sunday School Lessons, No. 14.

References: The treatment of the leaders mentioned in the lesson statement has necessarily been brief, on account of insufficient space. It will therefore be necessary for the teacher to supplement the material in the lesson by material gathered from his own reading or by the class through special assignments. The point is to show the fitness of the apostles, through experience and ability, for the leadership in the Church, as against others who made futile attempts to lead the Saints.

The best source of information, and at the same time a reasonably complete source, is to be found in Jensen's *L. D. S. Biographical Encyclopedia*, under the name of the man about whom information is sought. If this work is not accessible, brief biographical material may be found in the *History of the Church*, which may be located by referring to the index under the names of the persons. This information is usually to be found in footnotes, but cover only the lives of the men up to the time they appear in the *History*. For extended information about the men mentioned, at least about some of them, the teacher may consult the *Lives of Brigham Young* (Gates), *John Taylor* (Roberts), *Heber C. Kimball* (Whitney), *Wilford Woodruff* (Cowley), and the *Autobiography* of Parley P. Pratt.

Objective: As already intimated,

the aim of this lesson is, not to become interested so much in the men themselves nor in any particular incidents in their lives, but rather in the men as leaders and their qualifications for leadership, as compared with those who attempted to become leaders of the Church, or any part of it. To this end, what was discussed in the previous lesson, together with what is presented in this lesson under the title Twelve Tests of Character, should open up the subject.

Outline: In this case the outline is so simple as to preclude the necessity of presenting one. Each man should be taken up in the order in which his name appears in the lesson—the two less important apostles first and then the others, beginning with the last in the quorum and ending with the first. In order to help such an outline, the paragraphs all begin with the names of the men, which easily catch the eye.

Note: This is a quite unusual group of men, a group of which any community or organization might be proud. Moreover, it is a group of men that, for the most part, would have risen to prominence anywhere in the country. Brigham Young once said that he owed all his greatness to Joseph Smith. Perhaps this is true in the sense that Joseph Smith, through "Mormonism," gave him the opportunity of pioneering the West; but Brigham Young would doubtless have risen to greatness, although in some other line of life—executive work, probably.

Fourth Sunday, April 23, 1933

Lesson 15. The Claims of the Apostles.

Text: Sunday School Lessons, No. 15.

References: The source of first-hand information on the subject of this lesson is, of course, the text, *The History of the Church*, Volume VII, pages 223-43. A secondary source of information may prove of value:

Essentials of Church History (Smith), pages 385-90; *One Hundred Years of Mormonism*, pages 371-78; *Succession in the Presidency* (Roberts), pages 1-14.

Objective: To show that by reason of ability, experience, and authority, the Twelve were in a better position to carry on the work of the Prophet than anyone else.

Suggested Outline:

1. Arrival of Rigdon in Nauvoo.
 - a. Time of arrival.
 - b. Circumstances of arrival.
 2. Arrival of a major number of Twelve.
 - a. Time.
 - b. Circumstances.
 - c. Names of members.
 3. Meeting of Aug. 8.
 - a. Address of President Young.
 - b. Addresses of Amasa M. Lyman, W. W. Phelps, Parley P. Pratt.
 - c. Second address of President Young.
- Vote on main question.
Result of vote.

Note: Here is the testimony of George A. Smith and Wilford Woodruff, Church Historians at this time and later, to the accuracy of the matter contained, not only in Volume VII of the *History of the Church*, but also in the preceding volumes:

"We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the *History of Joseph Smith* is true, and is one of the most authentic histories ever written.

We were, much of the time, associated with him in his travels and ministry since he organized the Church of Christ upon the earth.

We were eye witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where we were not personally present, we have had access to those who were.

Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him."

Fifth Sunday, April 30, 1933

Open Sunday



New Testament

General Board Committee:

Milton Bennion, Chairman;

T. Albert Hooper, Vice Chairman

ennoble ourselves and help toward ennobling them.

First Sunday, April 2, 1933

Lesson 12. The Second Great Commandment. (Continued)

(b) Why We Should Love Fellowmen.

Text: Pupil's Quarterly bulletin.

Objective: To show that man cannot live to himself alone, and that to live successfully he must love his fellowmen.

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," Chapters 13 and 14; Kent, C. F.—"The Life and Teachings of Jesus," pages 176-202; Kent, C. F.—"The Work and Teachings of the Apostles," pages 287-299; Gore and others—"New Commentary on Holy Scripture. Commentary on basal readings;" Phelps, Wm. Lyon—"Human Nature and the Gospel," Chapter 6.

Suggested Outline:

1. Why is love of God rather than fear of God emphasized in the New Testament?
2. What is the relationship between love of fellowmen and fear of fellowmen?
3. "Perfect love casteth out fear." (John 4:18.) Ask pupils to explain.
4. Apply the test of social consequences to love and to its opposite.
5. How is love manifest in each of the various groups of which the pupils are members?

LESSONS FOR APRIL, 1933

Course B—Ages 15, 16 and 17

Suggestions for Two-and-One-Half-Minute Talks

1. Why We Should Love Our Neighbor.

Who is our neighbor? Anyone to whom we may be kind, especially anyone in need of help.

Why should we be kind to everyone? Because we are all children of the God we profess to love. Love of God, if genuine, must include love of his children. Because mankind needs both to love and to be loved. This is one of the greatest sources of lasting happiness—joy. "Man is that he may have joy." (Book of Mormon.)

2. Why We Should Love Our Enemies.

They too need our love. It may help to make them friends. Hate begets hate, and love begets love. Hate brings many evils—love brings peace and joy. By hating our enemies we hurt ourselves no less than them. By loving our enemies we

Supplementary Thoughts: Some poems and other literature available to high school students may be used to advantage; for example, Leigh Hunt's famous poem, "Abou Ben Adhem." Members of the class who are attending school should be asked, as a special assignment, to bring to class the best available selections. In this they may properly, if need be, ask help of their teachers of English. The lesson may be made practical, and therefore more interesting, by abundance of concrete illustrations of the benefits of love, and the evil consequences of selfishness and hate. These illustrations may be drawn from personal experiences, biographies, history and from the best fiction. Emphasis should, of course, be placed upon the positive side. Pupils are more likely to be benefited by inspiring examples of right doing than are they to be saved from wrong doing by horrible examples of such doing. The case is, in this respect, like the difference between the power of love and that of fear. It should be

noted, in this connection, that the aim of religious education is to develop in youth in the highest degree their powers for good, not merely to save them from wrong doing. They should, of course, become good, but good for something.

Second Sunday, April 9, 1933

Lesson 13. The Second Great Commandment (Continued).

(c) The Golden Rule.

Text: Pupil's Quarterly bulletin.

Objective: To show that we should sympathize with others, seek to understand them, and act for their best good.

Other Sources of Information: Same as lessons 11 and 12 and Gore and others—"A New Commentary on Holy Scripture," Commentary on Matt. 7:12.

Suggested Outline:

1. How is the golden rule related to the second great commandment?

ABOU BEN ADHEM

By Leigh Hunt (1784-1859)

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold:—
Exceeding peace had made Ben Adhem bold
And to the Presence in the room, he said,
"What writest thou?"—The Vision raised its head,
And with a look made of all sweet accord
Answered, The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spake more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellowmen."
The Angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest.

2. (a) Was the principle of the golden rule new when given by Jesus?
(b) Was it known to other peoples than the Hebrews?
3. What are the essential conditions for the practice of the golden rule?
4. What would be the social consequences were the golden rule universally practiced?
5. (a) May the golden rule be applied to relations between nations?
(b) If it were thus applied, what would be the social consequences?

Supplementary Thoughts: Here again concrete illustrations from every day experiences will be very helpful in giving meaning and interest to the lesson. Such illustrations are probably found more numerous among the poor and the humble than among the rich and the proud. If it is the poor that are especially favored by having the Savior of mankind preach the gospel to them it is because they are more generally receptive to it. The poor often have more sympathy for and understanding of their fellow-sufferers than have those who have never known want of the material goods of life.

There are, of course, many ways of practicing the golden rule other than by supplying material needs. Many persons well supplied with material goods are in need of fellowship, a word of cheer, inspiration, or other spiritual value. Some young people are abundantly supplied with these values, while others are, in this respect, paupers. Those that have these spiritual values may have them even more abundantly by giving freely to those that have not. This is one reason why spiritual values are to be preferred. The poor may often be under necessity of following the example of Peter when he said,

"Silver and gold have I none; but such as I have give I to thee." Acts 3:6.)

Third Sunday, April 16, 1933

Lesson 14. The Second Great Commandment. (Continued)

(d) Love Your Enemies.

Text: Pupil's Quarterly bulletin.

Objective: To show that it is best to seek the good even of those that would harm us.

Other Sources of Information: Same as for lessons 11, 12 and 13; also Bennion, M.—"Moral Teachings of the New Testament," pages 198-200 and 207, 208; Ellwood, C. A.—"Man's Social Destiny," Chapter 2—The resources of Mankind.

Suggested Outline:

1. (a) What evidence have we on record that Jesus loved his enemies? Luke 23:34.
(b) If this principle could be applied under such severe trial, what may be said of the possibility of applying it generally?
2. What benefits may be derived from the practice of this principle? Consider benefits to individuals and to society.
3. (a) On what grounds is any principle of morals justified?
(b) Apply the test to this principle.
4. By what means or methods may a person learn to love his enemies?

Supplementary Thoughts: The most abundant source of enrichment material is, unfortunately, on the negative side of this principle. History and the life of primitive peoples, to say nothing of the social, economic, and political relations of so-called civilized nations, furnish no end of concrete illustrations of the evil effects of hating enemies and seeking to punish them. The emphasis in teaching should be on the positive side. In this case, however, since this phase of the teaching of Jesus has been so generally ignored, it may be permissible to support the principle of love of enemies by emphasizing the evils of its

opposite. This will at least lead pupils to think of the need of change in respect to this aspect of human relations.

Hate and fear lie at the foundations

of a major portion of the troubles of the world today. If these enemies of progress could be overcome, it would be easy to secure cooperation of the nations in a general disarmament, in friendly trade relations, in abolition of traffic in narcotics, and other such problems with which the nations are struggling with but little success.

The general practice of love of enemies would, of course, transform all enemies into friends; the principle of love of fellowmen would, however, remain and would require constant and universal application, or the enemies would reappear as persons likely to hate and be hated.

The disciples of Jesus had ample opportunity to practice love of enemies, of which the martyrdom of Stephen is a striking example. (Acts 7:58-60.)

Fourth Sunday, April 23, 1933

Lesson 15. The Sermon on the Mount, Its Place and Importance as Scripture

Text: Pupil's Quarterly bulletin.

Objective: To develop understanding and appreciation of the Sermon on the Mount as one of the greatest pieces of religious literature, and as a practical guide in the conduct of life.

Other Sources of Information: Gore and others—"A New Commentary on Holy Scripture." Commentary on the Sermon on the Mount; Kent, C. F.—"The Life and Teachings of Jesus," pages 122-216; Bennion, M.—"Moral Teachings of the New Testament," Chapter 5; Talmage, J. E.—"Jesus The Christ," Chapter 17.

Suggested Outline:

1. (a) In what different ways is

CONCERT RECITATION FOR THE MONTH

(Matt. 7:12)

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

the Sermon on the Mount related to the teaching of "The Law and the Prophets?" (See Gore's Commentary.)

(b) What does the Sermon in-

dicade as to Jesus' knowledge of the Hebrew Scriptures?

2. Give examples from the Sermon of the substitution of a higher law for the customary one?
3. Ask pupils to read brief passages that appeal to them as of greatest merit. (This may be a general assignment made a week in advance.)

Supplementary Thoughts: There is nothing more stimulating than the Sermon itself. A commentary such as that of Gore will, however, throw much light on the meaning of some of the passages, which should be interpreted in the light of the Jewish scriptures and Jewish customs at the time of Jesus. Appreciations of the merits, in both form and content, of the teachings of Jesus by such literary critics as Wm. Lyon Phelps ("Human Nature and the Gospel") will be helpful. The judgment of recognized authorities may inspire young people with confidence and a desire to develop their own powers of appreciation. This can be done best by the direct method; that is, by reading the Sermon itself with understanding of its meaning and appreciation of its beauty and rereading with ever increasing understanding and appreciation. Reading aloud when well done is helpful as a means of developing appreciation. Silent reading is favorable to ready understanding. Both methods should therefore be used.

Fifth Sunday, April 30, 1933

Open Sunday. To allow for lessons lost on account of conference or for other unavoidable causes.



Rebekah at the Well

Old Testament

General Board Committee:

Robert L. Judd, Chairman;
Elbert D. Thomas, Vice
Chairman; Mark Austin

Abraham, the fact remains that Isaac has never received the consideration from Bible readers that he deserves.

Isaac's life was quiet, uneventful, meditative. He appears to have been one of those characters whom we sometimes meet, and frequently ignore—a peaceful, obedient, submissive man; equal in his trust of God with his father Abraham, full of faith in, and devotion to, his family.

The Sacrifice of Isaac.

We are not quite certain as to the date of Isaac's birth, but from the tenor of the narrative, we may judge that he was from twenty to twenty-five years old when he accompanied his father to the summit of Mount Moriah to be offered up as a sacrifice. Attention has frequently been directed to Abraham's part in the dramatic scene. If the father's attitude was a test of his faith in God, what shall we say of the son? If the father's faith was so great as to nerve him to this almost superhuman deed of devotion, what of the son's willingness to suffer the harder task—to "suffer and be still?"

Someone has said that Isaac "happened to be the son of a famous father, and the husband of a clever woman." This statement tells in a few words much of the domestic life of Isaac. There is hardly among the many delightful Bible stories one so full of beauty as the idyll which has to do with the wooing and winning of Rebekah to become the wife of Isaac, or, it may be added, which so clearly reveals the guiding hand of God. Worldly prudence might have dictated to Abraham that to marry his son to one of the daughters of the Canaanites among whom he dwelt would injure his future material interests. But religious consideration outweighed such a thought, and so, his faithful servant is sent to secure a wife for his master's son from among his kinsmen in his old home in Haran.

—Oliver C. Dalby.

Suggestions on Preparation and Presentation: We have stressed greatly what seems to be the outstanding reason for Abraham's offering of Isaac. Of course there are the lessons of obedience and faith and the almost unthinkable devotion implied in the acceptance of the idea of sacri-

LESSONS FOR APRIL, 1933

Ages 12, 13 and 14

First Sunday, April 2, 1933

Lesson 12. Isaac.

Text: Sunday School Lessons, No. 12.

Objective: Isaac's life is a record of a child of destiny. To show that the great blessings given to Abraham required the "carrying on" cooperation of others and that Isaac's experiences were such as to impress him with this fact.

References: Genesis 21:1-12; 22:1-18; 24:1-62; 27:1-4.

Suggested Lesson Arrangement:

- I. Isaac's birth foretold—(Genesis 17:15-25.)
- II. Isaac's Life.
- III. The offering of Isaac as a Lesson to Isaac.
- IV. Isaac's Marriage—(Genesis 24.)
- V. Isaac's old age—the blessings of his sons.—(Genesis 27.)

Lesson Enrichment: Isaac, the Heir of Promise.

Leading Events in Isaac's Life.

Whether it is because we know so little about the real man, or because he is so much less of a commanding figure than his father

fice even of one's only son. Abraham came from a land where the practice of human sacrifice was prevalent. It was common among nearly all the peoples near Canaan. (See II Kings 3:37 and 17:31) and Israelites once did it. (Judges 11:39.) Some authorities assume that it was therefore natural for Abraham to look upon it as the right way to express his devotion to God. But all of that is so out of harmony with Latter-day Saints concept of an inspired prophet. Knowing as we do from Pearl of Great Price, Abraham's boyhood experiences are we not justified in the stand we have taken?

Suggestive subject for two and one-half minute talk: "Isaac's old age and blessing of his sons."

Application: Men learn best by actual experience. Note that if you accept the thesis of this lesson that Abraham's offering of Isaac was an attempt to overcome the practice of human sacrifice you have an example not only of man's moral growth—a determination to overcome evil practice but also an acceptance and a confirmation of the growth by God Himself. If life is a school and God is a teacher we have here a simple illustration of revelation.

Second Sunday, April 9, 1933

Lesson 13. Jacob

Text: Sunday School Lessons, No. 13.

Objective: To show that those who seek blessings must be worthy of assuming the responsibilities of those blessings.

References: Genesis 25:19-34; 27: 28:1-10.

Suggested Lesson Arrangement:

- I. Jacob and Esau rivals before birth. (See Genesis 25:22-23.)
- II. Jacob and Esau.
 - a. Their Physical characteristics.

1. Jacob.

Represents the lesson of settled habits.

While still a nomad and a dweller in tents he presents the future home builder, the occupier of definite territory. He is the favorite of his mother, undoubtedly because of physical appearance and attitude towards homely things.

2. Esau.

Represents the unsettled wanderer. Rough in person and action. Brave, bold, a good hunter, disdainful of homely things. His bravery and boldness undoubtedly made him a favorite of his father.

III. Jacob's scheme to gain first recognition.

His mother's aid for her favorite.

IV. The blessings given to each son.

V. Esau's apparent unworthiness.

- a. See Genesis 25:23-24.
- b. He probably did not value the birthright. (See Genesis 25: 32 and 33).
- c. His marriage among the Canaanites shows that he was not filled with the nation-building spirit displayed by Abraham and Isaac. (See Genesis 26:34).
- d. He later hated with a spirit that at least made him a murderer in heart. (See Genesis 27:41).

Lesson Enrichment:

We are first made aware of Jacob's real spiritual nature when, driven from home by the threats of Esau and the plea of his mother, he comes to the shrine city of Bethel on his way to Haran. Haran was the home of Abraham before the call came to him to leave his father's house and his native land and take his journey to a land designated by God. It was a long way from Beersheba where Isaac now lived and from the place where Jacob took his flight.

And it was somewhere in the great outdoors near the altar reared by his grandfather, that darkness overtook him and he found a place to rest for the night. With a stone for a pillow and the corner of his cloak thrown over his face, he is soon fast asleep. He dreams of a massive staircase leading into

heaven with angels ascending and descending upon it. At the top stands Jehovah himself, and Jacob hears the voice of God. (See Gen. 28:13, 14.)

Jacob responded to this vision. His nature was awakened by it. He was started into a God consciousness. He vowed that from thenceforth Jehovah should be to him his God alone. He gathered himself up, so to speak, and he was strong enough to keep his vow. He did not, as so many men do, allow the vision to wear off. He came to a decision, and he saw the thing through. He assumed a new attitude. It was this: "As for me and my house we will serve the Lord."

—Oliver C. Dalby.

Suggestions on Preparation and Presentation: The stories of Jacob and Esau are simple enough and have universal interest. They would be quite enough for this lesson but writers, moralists and interpretators have so excused or justified the incidents in the theory that all things in the Bible had to be defended. The conclusions put forth in this and the next lesson are merely conclusions. The instructor may have his own.

Suggestive subject for two and one-half minute talk: "Compare Jacob and Esau—Physical Characteristics and Occupations," etc. (See topic 2 above.)

Application: Any law which aims at preserving class distinctions is contrary to the spirit of the Gospel of Jesus. The law of Primogeniture is such a law. Merit should be our one judgment. Salvation must ultimately depend upon individual worth. The theory that the "end justifies the means" cannot be literally accepted but it at times seems worthy of application.

**Third Sunday,
April 16, 1933**

**Lesson 14. A
Lesson In Merit**

**Text: Sunday
School Lesson,
No 14.**

CONCERT RECITATION

(Genesis 22:18)

"And in thy seed shall all the nations
of the earth be blessed; because thou
hast obeyed my voice."

Objective: To show that an injustice or an imagined injustice begets hatred; that hatred leads to more hatred until it in turn begets sin and crime. While such a state is a mental reaction it sometimes leads to physical actuality.

References: Genesis 27:41-46; 28:29; and chapters 30, 31 and 32.

Suggestive Lesson Arrangement:

- I. Jacob's flight to Haran.
 - a. The reasons.
 - b. The lesson from this experience—(See objective.)
- II. Jacob's vow at Bethel.—(Genesis 28:20-22.)

Reference to tithing.
- III. Jacob's marriage.
 - a. His meeting with Rachel.
 - b. His marriage to Leah and the reason.
 - c. Ancient social customs revealed in these incidents.—(See Genesis 19.)
- IV. Leah's sons.
- V. The story of Rachel.

Birth of Joseph.—(Genesis 30:22-24.)

Lesson Enrichment:

I should like my readers to get a full view of Jacob at the ford of the Jabbok. Twenty years before he had crossed the stream on his way to Haran. No doubt he slept there, at that time, being weary with his journey. Now, on his return, he does not sleep. He is worried. There was in Jacob's mind a dark memory, a past sin, a family feud that had never been healed. Jacob knew that Esau was on his way to meet him, perhaps to take vengeance upon him. The need for divine assistance was great. Without such assistance, there seemed but little hope for his deliverance. Jacob sent his family and herds across the ford to encamp for the night, while he remained alone to engage in prayer. We are all prone to pray when we are in a tight place, but we do not all wrestle with the

Lord until we gain a victory. Jacob did.

Jacob came out of the contest a victor, a new man with a new name; the Lord took all the Jacob out of him, and instead he emerged from the contest with the name

of Israel and with a blessing pronounced upon his head. "And he blessed him there. And Jacob called the name of the place Peniel; for, he said, I have seen God face to face, and my life is preserved."

The dread of the night is gone. Jacob has seen God face to face. God is not the same as he was twenty years ago. There is now a more intense communion. Jacob has been both triumphant and transformed. His faith is strengthened; his character has gained much. In his wrestling he has made himself worthy to become the founder of that great people whose great clinging to life and to God has distinguished them above all others. Ancient Babylon is gone. Assyria has perished. Persia has disappeared. Greece is no more. Rome has been destroyed, but the Jew is living still. Israel is still a people; Jacob has met the demand of God.

It cannot be too strongly emphasized that the midnight wrestle was an epoch-making event in Jacob's life. It was a new, but much needed experience. From it he steps upon another level—the level of Israel, God's chosen prince. Jacob's after-life was strong in comparison to what it had been, but like the rest of humanity, it is not without fault. As the morning broke, Jacob lifted up his eyes, and looked, and, behold, Esau came, with four hundred men.

We do not know how long Jacob remained at Succoth, but we are told that he crossed the Jordan and came to Shechem. Shechem is one of the fairest spots that nature ever painted. And here it was that the patriarch, amidst verdant pastures and gushing springs, bought a plot of ground and digged his celebrated well, and best of all, so far as we know, for the first time in his life, he built an altar and wrote upon it, 'God, the God of Israel.' He was a new man, changed and bettered.

At Bethel he reared an altar and worshiped after the manner of his fathers. Still afraid of what might befall as a result of the treachery of his sons, he moves further southward toward Hebron, the home of Abraham and of Isaac, his father. But his trials are not yet past. He first loses Rachel's nurse, and now Rachel herself follows. With her death, the romance of his own life ends. Later his sons turn against him to the extent of robbing him of his favorite Joseph. Bitter indeed is his bereavement now, made more so, perhaps, because he suspected these other sons. He had been tried and tested in the furnace of sore affliction. He stood the test, and was cleansed, purified and strengthened.

—Oliver C. Dalby.

Suggestions for Preparation and Presentation: Any stories which will illustrate the workings of one's

conscience will be in order here. Having a conscience and being conscious of having one are two different things. When once a person is impressed with what is right and wrong it will be hard for him to avoid thinking about it.

Suggestive subject for two and one-half minute talk: "The Story of Jacob's Marriage."

Application: The discovery and development of a conscience is a remarkable step in the evolution of modern man. Why not illustrate this in the lives of Jacob and Esau. You have also in Jacob's life fundamentals of economic practices. Jacob is a prototype of the primitive man as he becomes settled on a definite territory.

Fourth Sunday, April 23, 1933

Lesson 15. The Children of Israel

Text: Sunday School Lesson No. 15.

Objective: To show that a man who will continue to strive (wrestle) and especially to strive for what is right will finally win the coveted blessing.

References: Genesis 31:17-55; 32:22-32; 37; and 38.

Suggestive Lesson Arrangement:

- I. Rachel takes the idols of her family. (Genesis 31:19 and 31:34.)
- II. Jacob's wrestle. (Genesis 32:22-32.)
- III. The Results.
The new name.—Its two meanings.
- IV. Joseph and His Brethren. (The Children of Israel.)
- V. Joseph's Two Dreams.
- VI. Joseph and Potiphar.
 1. Joseph's answer to Potiphar's wife.
 2. Joseph's treatment of Potiphar.

Lesson Enrichment:

He never fails who takes God with him

to his daily task. When Joseph was brought to Egypt by the Ishmaelite caravan and sold to Potiphar in the slave market, we might expect to hear no more of him. But as it turned out Joseph's conduct during this period of his life was the first step to make for the greatness that awaited him. Because he took God with him he was able to pass through the experience of humiliation without becoming soured toward his fellows. He may have been greatly disappointed, but he was not disheartened. He accepted his position with cheerfulness and entered upon his new duties without complaint. He took the position that "what is" cannot be helped and there was no use wasting his time in self pity. He yet looked forward to the fulfillment of his dreams. This is one of the great secrets of victorious living. We glean from the record that Joseph conducted himself so well, was so capable, so trustworthy, that Potiphar left all that he had in his hands. "He knew not aught that was with him, save the bread which he did eat." This is a great record for a slave to make. He could not have made such a record if he had spent his time in vain regrets. Joseph was not a regretter, he was a vindicator. We may learn a lesson here—and it is worth learning—that it is the victory of faith, and not environment, which overcometh the world.

Joseph's position was not made more easy by the fact that Potiphar's wife shared in the general admiration which his conduct inspired. She was infatuated by his comely form and manly bearings. We must not underestimate the temptation that came to Joseph as a result of this woman "casting her eye upon him." Outwardly there was no call upon him to obey the moral law which had been taught him in his father's home.

He had been separated from these influences at a time when he most needed a father's counsel and had been thrown into an environment infested with moral pollution. He had breathed for years an atmosphere of licentious indulgence, yet he felt that the breath of the Lord was upon him. He had taken the Lord with him into Egypt.

Suggestions on Preparation and Presentation: Three things to stress: First, how the name Israel came into existence and its meanings. Second, the struggle for the true concept of God. (Is not this struggle still with the world?) Modern Israel's chief reason for existence today is to keep alive the true concept of God. Third, the acceptance of temptation on the part of Joseph would have made Joseph untrue to himself, his God, and be disloyal to his Master.

Suggestive subject for two and one-half minute talk: Two phases of Joseph's Character.

Application: A clean body and spirit are both essential to the enjoyment of the spirit of the Lord. Had Joseph been without either, temptation would have been harder to resist.

Fifth Sunday, April 30, 1933

Open Sunday

GEORGE WASHINGTON'S CHRISTIANITY

(Copy of order sent his officers)

"The Commander-in-Chief directs that divine service be performed every Sunday at eleven o'clock in each brigade which has a chaplain. Those brigades which have none will attend the place of worship nearest to them. It is expected that Officers of all ranks will, by their attendance, set an example for their men. While we are duly performing the duty of good soldiers we certainly ought not to be inattentive to the highest duties of religion. To the distinguished characteristics of a patriot it should be our highest glory to add the more distinguished characteristics of a Christian."



Church History

General Board Committee:

Adam S. Bennion, Chairman;
J. Percy Goddard, Vice Chairman

LESSONS FOR APRIL, 1933

Ages 10 and 11

CONCERT RECITATION

Third Verse of "Come, Come
Ye Saints."

(It would be very effective if the
class would sing it)

First Sunday, April 2, 1933

Lesson 58. Brigham Young and James Bridger Meet.

Text: Leaflet No. 58.

Objective: To show that the Lord
and not man was directing the move-
ments of the Pioneers.

Supplementary References: *Essentials in Church History*, Smith, pp. 441-447; *One Hundred Years of Mormonism*, Evans, pp. 445-449; *Clayton's Journal*, pp. 239-278; *From Kirtland to Salt Lake*, by James A. Little, pp. 87-103; *Historical Record*, Jensen, Vol. 9, pp. 50-60. (This volume is found in the back of the large edition of the *Historical Record*.) *Comprehensive History of the Church*, Roberts, pp. 188-202. See any other journal or history for this period.

Organization of material:

- I. The Bad Lands of Wyoming.
 - a. The saleratus water.
 - b. The thirsty animals.
 - c. The miring oxen.
 - d. The destitute land.
 - e. The salty lakes.

- II. The Rocky Mountains.
 - a. The Sweetwater River.
 - b. New hope for man and beast.
 - c. The white capped rockies.
 - d. Among these they would live.
- III. President Young's horse killed.
- IV. Reports of Mountaineers.
 - a. Meet Major Harris at South Pass.
 - b. Description discouraging.
 - c. Jim Bridger's report.
 - d. The "Thousand Dollar" story.
- V. Why the Pioneers did not falter.
 - a. They trusted not in man.
 - b. President Young's statement.

Lesson Enrichment: At the fording of the North Platte River, we witness some of the severe trials to which the faithful Pioneers were put. Brother William Clayton tells us that at the ford the river was between four and five feet deep, running with a swift current. "During the afternoon," he says, "One of the men of the Missourian company undertook to swim across the river with his clothes on. When he reached the current he became frightened and began to moan. Some of our men went to him with the cutter (boat) and arrived in time to save his life."

The next day, a raft having been built and all the wagons unloaded, which took many hours, things were ready to ferry. Clayton says: "At four o'clock the first division commenced ferrying their goods over the river in the cutter and some time afterwards commenced taking the wagons across on a raft which proved to be very slow work. The second division also began to take their goods over on a raft but the current was so strong they only took two loads over in it and then quit. The second division then got a rope stretched across the river from shore to shore and lashing two wagons fast together to keep them from rolling over, they dragged them over by the rope, letting them drift with the current to save breaking the rope. When the wagons struck on the sand on the other side of the river the upper keeled over, and finally rolled over the other one, breaking the bows considerably and losing irons, etc., in the wagons to the amount of \$30.00,

belonging to John Jack. The other wagon had the reach broken and some of the bows. They next lashed four wagons together abreast and dragged them over the same way. All got over well except the upper one which turned on its side, but it was righted again without damage. They next tied one wagon alone, but as soon as it got into the current it rolled over and over, breaking the bows pretty badly. * * * "The men have tried hard, much of the time being in the water and sometime up to their arm pits which is very fatiguing indeed."

These Pioneers being a sturdy set seemed never weary regarding the cause they had chosen. Since they were blazing the trail for tens of thousands to follow, they toiled long, hard hours. Then, too, we must not forget that the God of heaven was intensely interested in planting these faithful servants of his in the midst of the Rocky Mountains. Knowing that this divine aid was constantly with them, onward they went rejoicing in the midst of difficulties that fairly overwhelmed the average person.

Then there was the meeting of Harris and Jim Bridger, men who had spent twenty years or more in the midst of the Rockies. Men who knew the valleys and streams and had tracked them all seasons of the year. In the very face of the most adverse and discouraging reports regarding the Great Salt Lake Valley, the Prophet of the Lord, Brigham Young, said, "Wait and see." Surely there was a force above the guiding hand of Brigham Young, saying "This is the way." Then, too, burning in his bosom were the words of the Prophet Joseph, that the saints should become a great and mighty people in the midst of the Rocky Mountains.

Application: Discuss with the students whether it was harder for the Pioneers to find a place for us to worship in peace than it is for us today to worship in that place which they found. Compare their trials to ours. Did they prove that they were more faithful to a cause than we are?

Second Sunday, April 9, 1933

Lesson 59. "This is the Place."

Text: Leaflet No. 59.

Objective: It is better to have leaders who are inspired by the Lord than leaders who are not inspired.

Supplementary References: *Essentials in Church History*, Smith, pp. 445-450; *One Hundred Years of Mormonism*, Evans, pp. 441, 442; *Prophecies of Joseph Smith*, Morris, pp. 52-105; *Life of Brigham Young*, Cannon, pp. 81-86; *History of Utah*,

Whitney, Vol. 1, pp. 315-324; *History of Utah*, Bancroft, pp. 252-263; *William Clayton's Journal*, pp. 279-314. (Clayton's Journal is very valuable for this information.) See any other journal or history for this period. See *Pioneering the West*, Egan, pp. 62-104; *Historical Record*, Jensen, 1065-1078; *Comprehensive History of the Church*, Roberts, pp. 199-231, Vol. 3.

Organization of Material:

- I. Movement to the mountains fulfills prophecy.
 - a. Ancient, Mica 4:1-2; Isaiah 2:2-3.
 - b. Modern, Joseph Smith's prophecy, Aug. 6, 1842, *Essentials*, p. 324. Also see October *Instructor*, 1932, Lesson Enrichment, Lesson No. 44, Church History.
- II. Adverse reports of Harris, Bridger, and Brannon.
- III. Brannon's request.
 - a. He had visited Utah and California.
 - b. Utah dry and forbidden.
 - c. California pleasant at all seasons.
 - d. The Pioneers should go to California.
- IV. Donner party perishes.
 - a. A warning to the Pioneers.
- V. Prophetic nature of Brigham Young.
 - a. He knew the Rockies was the place.
 - b. His sickness.
 - c. Directs movements into the Valley.
 - d. "This is the Place."
- VI. Pioneer experiences.
 - a. Prayers for President Young.
 - b. Erastus Snow and Orson Pratt.
 - c. Modern irrigation begins.
 - d. The planting of seeds.
 - e. Other incidents.

Lesson Enrichment: In the "Register of Debates in Congress," Vol. V, pp. 127-29, we have the words of Senator Bates from Missouri, then the western frontier of United

States, saying that for no reason could he imagine any sensible person really believing that United States should ever try to adopt the worthless Rocky Mountain District as a part of its domains. "The entire region," he declares, "between the Missouri and the Pacific, save a strip of cultural prairie not over two or three hundred miles wide, is a waste and sterile land, no better than the desert of Sahara, and quite as dangerous to cross."

He did not believe that sensible people could be induced to settle any of the valleys of that remote and worthless district. "Does anyone imagine," he shouted in congress, "that a brotherhood of affection, a community of interest, could bind that distant and solitary member of the family in the Far West to those held together by the firmest of political ties in the East? The very name of the place is expressive of its poverty! It is a territory we ought not to inhabit and for one I hope we never shall inhabit it! No, sir, let those restless spirits who cannot be content to cultivate their native soil, let such beings go to the Oregon (The Rocky Mountain) country, but let them go at their own risk. Not even within the reach of fancy itself can the advocates of this bill point out the time when the Oregon territory will have to be organized."

It was in the very face of such statements as these that Brigham Young led the Pioneers into the heart of the Rocky Mountains, knowing full well that he was being directed by inspiration from heaven and not the opinions of congressmen.

Application: In what manner does the remarkable successes of the faithful Pioneers inspire you to do bigger and better things, struggling a little harder when the trail seems most difficult? Do you see anything in this lesson that leads you to believe that this Church is God's Church? Discuss your statement.

Third Sunday, April 16, 1933

Lesson 60. The First Days in the Land of Promise.

Text: Leaflet No. 60.

Supplementary References: *Essentials in Church History*, Smith, pp. 451-461; *Popular History of Utah*, Whitney, pp. 40-52; *History of Utah*, Whitney, Vol. 1, pp. 342-356; *Founding of Utah*; Young, pp. 152-202; *One Hundred Years of Mormonism*, Evans, pp. 450-457; *Comprehensive History of the Church*, Roberts, pp. 268-292; *Historical Record*, Vol. 9, pp. 77-90. (This is in the

back of the regular Historical Record by Jenson.) See any other history or journal for this period.

Objective: The Lord directed the Pioneers not only in moving to the west but also in building up the west.

Organization of Material:

- I. Woodruff's report.
- II. Exploring parties.
 - a. Places visited.
 - b. Swim in the lake.
 - c. Favorable reports.
- III. Brigham Young inspired.
 - a. Selects temple site.
 - b. His former vision of the temple.
 - c. City laid out.
- IV. Other incidents.
 - a. Battalion arrive.
 - b. The place of worship.
 - c. Re-baptism.
 - d. The ten acre fortress.
 - e. The homes and school.

Lesson Enrichment: A word about "Re-baptizing" the people. In the early days in the valley, due to a lack of proper records, etc., the Saints were advised upon reaching Utah to "Renew their covenants by baptism, thereby showing their determination to keep all of God's commandments." For many years this practice was continued; but today, the Saints are taught to renew their covenants each time they partake of the sacrament of the Lord's supper. Through faith in Christ, their sins are forgiven them.

In the Historical Record, Vol. 9, p. 83, we read that by July 31st "Two-thirds of a lot of 35 acres was planted with buckwheat, corn, oats, etc., another lot of eight acres with corn, potatoes, beans, etc., and four acres of a plowed lot of ten acres with garden seeds. About three acres of corn was already up about two inches above the ground, and some beans and potatoes also began to show itself. This was the result of eight days' labor, besides making a road to the timber, hauling and sawing timber for a boat, making and repairing plows, etc. Thirteen plows and three harrows or drags had been working during the week."

The next day, Aug. 1, 1847, Sunday, two services were held. Apostle Heber C. Kimball was in charge. Brigham Young, not being well, stayed in his camp. Following a wonderful discourse delivered by Apostle Orson Pratt regarding "Zion in the tops of the mountains," Apostle Kimball told the brethren, "Not to dispose of their guns

and ammunition to the Indians, as some had already done, for they would use the weapons thus obtained for shooting the cattle of the settlers. He referred to the fact that some of the visiting Indians had stolen guns the day previous, and told the brethren to be on the watch against a repetition of such things."

He stated further, "We will all have our farms and cultivate them and plant vineyards; and if we are faithful, five years will not pass away before we are better off than we ever were in Nauvoo."

Application: During the trying days of Pioneer life men of worth soon stepped to the front, loved and respected by everyone. Are we coming to the front today? If not, why? Who is the person worth while today? Name qualities that bring one forward.

Fourth Sunday, April 23, 1933

Lesson 61. The Women and Children follow Brigham Young.

Text: Leaflet No. 61.

Supplementary References: *Essentials in Church History*, Smith, pp. 459-60; *Life of John Taylor*, Roberts, pp. 186-197 (this reference is extra fitting); *Autobiography of Parley P. Pratt*, pp. 397-403; *July Relief Society Magazine*, 1928, a story, "Robbed by the Wolves," Carter E. Grant, is highly recommended. It is a story of the second company, their trials, etc., death and wolves; *Comprehensive History of the Church*, Roberts, pp. 295-298.

Objective: The religious zeal which sustained Brigham Young and the members of the first Pioneer company sustained all later companies and will sustain us if we will be faithful and worthy.

Organization of Material:

I. The second company.

- a. Many wives and children of Battalion and Brigham Young's company.
- b. Fifteen hundred fifty-three people.
- c. Apostle John Taylor and Parley P. Pratt in charge.

II. Preparations.

III. Leaving Winter Quarters.

- a. Miles of wagons and animals.

- b. Description of group.

- c. Hot weather.

- d. Many trials.

IV. The journey.

- a. Ten or fifteen miles a day.

- b. The "Bad Lands."

- c. Sick cattle.

- d. Sick people.

- e. Deaths.

- f. Susan Grant's testimony.

- g. Meet President Young.

- h. The celebration.

V. The Valley reached.

Lesson Enrichment: In the *Life of John Taylor*, by B. H. Roberts, on page 188, we read, "On the 21st and 22nd of June (1847) this large company began its journey. It was late in the season for starting on such an expedition. It was too late for them to put in crops that season, even if they stopped far short of the eastern base of the Rocky Mountains. It was a bold undertaking, this moving over fifteen hundred souls more than half of whom were women and children—into an unknown country, through hostile tribes of savages. Had it not been for the assurance of the support and protection of Jehovah, it would have been not only a bold but reckless movement—the action of mad men. But as it was, the undertaking was a sublime evidence of their faith in God and their leaders.

"This company differed from the Pioneers. (Brigham Young and his scouts.) The latter was made up of able-bodied men, excepting three women—none were helpless. They had the best of teams, and if they failed in finding a place of settlement, they could return to the place of starting. Meantime their families were not endangered. They were secure at Winter Quarters. Not so with Pratt and Taylor Companies. They had their all upon the altar, including their wives and children, who must share their hardships and their fate. They knew not their destination, they entrusted all on a single venture, from which there was no chance of retreat. If they should fail to find a suitable location and raise a crop the first season, there was no getting provisions to them, nor them to provisions. They must succeed, or perish in the wilderness to which they had started. With a faith that has never been surpassed, they placed themselves under the guidance and protection of their God, and we shall see in the sequel that they trusted not in vain. Thus day after day, week after week, the sections of the great company drew their slow length along, until the wide spreading plains of the Platte are behind them, they enter the Black Hills and at last approach the Rocky Mountains.

"On what was known as the Upper Crossing of the Sweetwater (River) east of the South Pass, between three and four hundred miles east of Salt Lake, Elder Taylor's division met the returning pioneers. That band of men had entered the Salt Lake Valley, selected a site for a city, commenced the erection of a fort, plowed several acres of land and planted late crops; and having left few of their number with some members of the Mormon Battalion who had joined them there to continue the work, they were now on their way back to Winter Quarters with the glad news that a gathering place had been selected for Israel.

When these fifteen hundred Saints arrived in the valley they all set to work with a will preparing for the coming winter. Altogether, there were two thousand people to be housed and fed. Surely this proved no small task.

Application: From this lesson we learn that no matter what position in life one reaches, he still has all the trials he can stand, being tested continually. How should the knowledge of this fact aid us today? At all times, people go up or down, according to their faithfulness to duty.

Fifth Sunday, April 30, 1933

Lesson 62. The First Presidency of the Church Organized.

Text: Leaflet No. 62.

Supplementary References: *Essentials in Church History*, Smith, pp. 462-466; *Clayton's Journal*, pp. 347-376; *Wilford Woodruff*, Cowley, pp. 321-326; *Comprehensive History of the Church*, Roberts, pp. 315-319; *Life of Brigham Young*, Tullidge, pp. 183-189.

Objective: Though no president of the Church was sustained between the death of the Prophet Joseph and the elevation of Brigham Young, the Lord provided leadership for the Church in the Council of Twelve Apostles.

Organization of Material:

I. Return of the Church Leaders to Winter Quarters.

- a. Trip of 1037 miles.
- b. Leave Aug. 17th, arrive Oct. 31st.
- c. Meet 1500 men, women and children.
- d. Skirmishes with Indians.
- e. Pipe of Peace.

II. Arrive at Destination.

- a. Met by mounted police.
- b. Met by wives and loved ones.
- c. General greetings.
- d. Incidents each might tell.

III. The second President.

- a. Twelve had acted for three and a half years.
- b. Brigham Young chosen President.
- c. The President of the Twelve always chosen.
- d. Heber C. Kimball 1st counselor.
- e. Willard R. Richards 2nd counselor.
- f. All had been thoroughly tested.

Lesson Enrichment: All told, there returned with Brigham Young 180 men, 36 wagons, 79 mules, 71 horses. When about three hundred miles east of the Valley, on the Sweetwater River, they met about 1500 Saints that made up the second migration from Winter Quarters. As many of the men as found their families in the group, returned to the mountains. During their time of visiting on the Sweetwater, a great surprise feast was held, consisting of roast and boiled beef, various kinds of pies, cakes, biscuits, butter, peach sauce, sugar, and a variety of other choice foods.

Regarding the organization of the Presidency, Joseph Fielding Smith in *Essentials in Church History*, says, "A general conference of the Church on the Missouri was held December 24 to 27, 1847, on the Iowa side of the Missouri River. A large log tabernacle had been constructed which would seat nearly one thousand persons. On the last day of this conference the First Presidency, Brigham Young, Heber C. Kimball and Willard Richards, chosen by the apostles on the 5th of the month, were unanimously sustained by the vote of the Saints. John Smith was also sustained as the Patriarch over the Church. The action of this conference was subsequently ratified by the members of the Church in Iowa and in the Salt Lake Valley, at a conference held in April, 1848, and in the British Isles at a conference held in Manchester, August 14, 1848." (See pp. 463-464.) From then until now, the President of the Quorum of the Twelve has become the president when the president of the Church dies.

Application: Since our pioneer fathers did not hesitate to wade through numerous trials and difficulties to preserve the true Church, let us list the things we can do today to help roll it on.



Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by
Florence Horne Smith, Lucy Gedge Sperry
and Tessie Giauque

LESSONS FOR APRIL, 1933

Ages 7, 8 and 9

First Sunday, April 2, 1933

Review Sunday

Inasmuch as there are fewer pictures available for the stories for the month of March, it would be well for teachers to prepare themselves to paint some word pictures for the children. Lesson 48 affords a wonderful opportunity for this. Any teacher can picture for her class a colorful picture of these three kings going to battle. Let the children add to your picture the great company of warriors, among them the horsemen, spearmen, mules, donkeys, etc.

A very successful review of this same lesson could be worked out with the use of the blackboard. Of course the drawings will be crude but let the children sketch the different scenes of the journey to battle.

The blackboard could be used to advantage with lesson 49. The vessels containing the widow's oil could be drawn on the board, and from this step, through careful questioning, the entire lesson be reviewed.

Go back to your mental picture for lesson 50. It is easy to describe the home of the rich woman and the little room built for Elisha that was built "partly on the wall and partly on the roof."

(Teacher will find, one of the most important steps toward good discipline, is variation in methods of presentation. If you have never tried the

use of the blackboard we suggest you make an effort to locate one and use it for this Review Sunday).

Second Sunday, April 9, 1933

Lesson 51. Elisha Restores a Little Lad to Life

Text: II Kings 4:18-38. Sunday School Lessons, No. 51.

Objective: The Lord blesses the faithful who believe in Him.

Songs: "If you Have Faith," Kindergarten and Primary Songs, Thomassen.

Pictures: Bible Primer, Old Testament, page 92.

Memory Gem:

We thy little children, Lord,
Put our trust in Thee,
Knowing that our faithfulness
Will rewarded be.

Organization of Material:

- I. The rich woman's son is stricken
 - a. He grew to boyhood, a joy to his mother.
 - b. He visits the fields with his father.
 - c. He becomes ill.
 - d. His mother nurses him to the best of her ability.
- II. The mother goes to Elisha for help.
 - a. She calls for a servant and a donkey for the journey.
 - b. She exhibits great faith.
 - c. She pleads for Elisha instead of his servant.
 - d. He responds to her call.
- III. By the power of God, the boy is restored.
 - a. Elisha prays to God for help.
 - b. He does all that is possible in his power.
 - c. The mother embraces her living son again.

Lesson Enrichment-Point of Contact: Let us think for a moment of the many blessings which Elisha has helped bring to people in our lessons during this month. First, what did he do to the impure water? Then how did he keep the widow's sons from being sold as slaves? What beautiful promise and blessing did he give to the rich woman of Shunem? In each of these lessons those he blessed had tried always to do right. In our lesson today, he gave by the help of the Lord, the greatest of all these blessings. He brought back to his mother's bosom a little child who had died. It happened this way. (Then proceed with the lesson.)

Application-Illustration: After the widow's son had died why did she say to her husband, "It shall be well." What made her so sure of God's help? She knew that she had served God well and if it were God's will her little boy would be restored to her. Can little children have faith as the widow did? When can they show it?

Let me tell you a story of a boy I knew who had such faith. Russel who was just eight years of age was visiting his sick grandmother. His mother and aunts wanted to call the doctor but the grandmother said, "No, I will be better in a short while." Russel sat and watched his grandmother for a long time until mother decided that they must go home. As mother went out of the door, Russel went over to grandmother's bed. He stooped over and whispered in her ear, "Grandmother, there is just one who can help you. We'll ask God and I know He will help you." Do you think grandmother became better? Have you that much faith?

Third Sunday, April 16, 1933

Lesson 52. "And A Little Child Shall Lead Them"

Text: II Kings 5:1-19.

Reference: Sunday School Lessons, No. 61.

Objective: Great blessings come from a child's faith.

Memory Gem: "Now I know that there is no God in all the world, but the God of Israel."

Song: "I Do Believe." (June Instructor, p. 192) "Obedience" (Kindergarten and Primary Songs—Thomassen.)

Pictures: Naaman's Wife and the Little Captive Maid.

Organization of Material:

- I. Naaman, the leper.
 - a. A beloved captain of the king's army.
 - b. A worshiper of idols.
 - c. His household, his king and his associates sorrow because of his condition.
- II. A Captive Maid inspires faith in his household.
 - a. She was a prisoner of war.
 - b. She had faith in Israel's God and in His Prophet Elisha.
- III. Naaman goes to Elisha for a blessing.
 - a. Goes in splendor with many presents.
 - b. Takes a letter from his king to the king of Israel.
 - c. Elisha tells him to bathe in the River Jordan.
- IV. Through the power of God, Naaman is healed.
 - a. He follows Elisha's instructions.
 - b. He returns clean.
 - c. He rejoices and becomes a follower of the God of Israel.

Lesson Enrichment-Point of Contact: Let the children tell about some of the signs of spring. What are the birds doing outside? What are the flowers and birds doing? When the flowers went to sleep last autumn, they took a nice long nap for they knew that when they were rested Our Heavenly Father would awaken them again. He did it the year before and the year before and they knew He would again. Of course they had to be ready and willing to wake up and push their very hardest when the sun-

shine and the raindrops called them. Once there was a very fine man who was ill and he needed help to get well. Someone told him how he could get well. He was so glad to know how, that he traveled a long way. Then he nearly missed his blessing because he was afraid to believe what a Prophet of God told him.

Application: Has anyone whom you love very, very much been seriously sick at home? Who do you think could cure that person? Perhaps a doctor was sent for. Did the doctor know what to do? Did the doctor help the sick person? Who thought of someone else besides the doctor who could help sick loved ones? Who is it that knows a great deal more and has much more power than doctors? No matter how sick a person is, the Lord can always cure him, if we have faith enough and ask Him to do so. Many times people are cured, without even sending for a doctor, if we ask in faith for Heavenly Father to cure them. So what must we always have in order to be healed?

Fourth Sunday, April 23, 1933

Lesson 53. Gehazi Punished

Text: II Kings 5:20-27.

Reference: Sunday School Lessons No. 62.

Objective: Blessings follow obedience to the words of God's servants.

Memory Gem: Dare to do right; dare to be true.

Songs: "Obedience" (Primary and Kindergarten Songs.) "Dare to do Right" (Primary Song Book.)

Organization of Material:

I. Gehazi, a servant to Elisha.

a. He had been obedient and faithful many years.

1. A servant's duty is to obey his master.

b. He had the respect and confidence of his master.

1. Elisha sent him to help the woman of Shunem in her trouble.

c. He knew of Naaman's healing because of obedience.

II. He is tempted by Naaman's wealth.

a. When Naaman urged Elisha to take money.

b. He returns to Naaman asking for silver.

c. Naaman gives him double his request.

III. He misrepresents the facts.

a. When the man of God questioned him.

b. Because he wished to keep the confidence of his master.

IV. Punishment follows disobedience.

a. Elisha rebukes Gehazi.

b. Leprosy, his punishment.

Lesson Enrichment-Point of Contact: Almost every conference time the President of Our Church, Heber J. Grant, gives a special message to the people. At one time, among other suggestions, he urged the farmers to plant sugar beets. Now some of the farmers forgot that the president of our church has the power to give to us the word of the Lord, so they went home and planted potatoes. But we know of one young man who listened to his advice. This young man said to himself: "I will plant sugar beets. I have always tried to do what I am told and I am going to do so now." When harvest time came, he found that nearly every farmer in his neighborhood had planted potatoes. Everybody had potatoes; the stores had too many potatoes, so the farmers who planted potatoes couldn't sell them. So of course they didn't get much money for them. But the young man who planted sugar beets sold all he had because the sugar factory needed them. And they paid him a good price too. The next time that one of the Quorum of the Twelve Apostles came to visit the saints in this young man's town, the young man told him this story. As he told it the visiting elder noticed that he had brand new

clothes on, that he looked prosperous and best of all that he had the smile of satisfaction and contentment that always goes with those who know their duty and who do it. Sometimes there are people who think they do not need to obey counsel. Our story today is about a man who felt that way. Let us see how he got along.

Application: Ask the children first to tell you of an incident which has happened in their lives in which they have felt that they did not need to obey. Then call for an incident in which they obeyed, and were blessed. Compare the two. Then let them tell of some of the things in which all boys and girls obey their bishop. The President of our church always advises us to do certain things on Sunday. What are some of those things?

Fifth Sunday, April 30, 1933

Lesson 54. Three Other Miracles

Text: II Kings 4:38-44; 6:1-8.

References: Sunday School Lessons, No. 63.

Objective: Blessings follow obedience to the words of God's servants.

Memory Gem: For a truth the Lord doeth nothing except he revealeth it to His servants, the prophets.

Songs: "Nature's Easter Story," *Song Stories*, by M. and P. Hill.

Organization of Material:

- I. Elisha through God's power counteracts poison.
 - a. Elisha receives a visit from the sons of the prophets.
 - b. At this time, there was a dearth in the land.
 - c. A stranger among them gathers wild herbs.
 - d. One of their number discovers the mistake.
 - e. The Lord blesses the food to their good.
- II. Twenty loaves satisfy a hundred men.

- a. They were offered at the request of God's prophet.
- b. The servant doubts that they are enough.
- c. The Lord's promise fulfilled.

III. Iron is made to swim.

- a. Elisha's students commence to build a larger house.
- b. One man loses a borrowed axe head.
- c. Elisha assists in recovering it.

Lesson Enrichment-Point of Contact: Since this is Easter Sunday, sing several Easter songs. Then let the children tell you why we are celebrating Easter Sunday. Continue using the approach that is suggested in the leaflet. (Sunday School Lessons No. 63.)

Illustrations,-Application: Call the children's attention to the fact that every morning the sun rises, and every evening it sets, whether we see it or not. Every winter is followed by spring and by the other seasons in their turn. There are certain laws which govern all of these things. When these laws are obeyed then there is harmony and peace. We as little children know that if we remain up late we are sleepy the next day, and if we put our hands on the hot stove they will be burned. We do not always know why these things are so—but God knows why. He understands all these laws. Physicians know some of these laws. They know that if a certain medicine is put immediately on a little child's arm that has been stung by a wasp that the poison in that arm will turn to something that isn't poison and the arm will not swell at all. Among us we have leaders who are called by God to tell us what to do. These men are inspired, so when they tell us to do as the Word of Wisdom suggests what is the wise thing to do? Name one wonderful thing which the Lord has promised will follow obedience to the Word of Wisdom. What shall we drink instead of coffee?



Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

"It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." (Luke 17:2).

LESSONS FOR APRIL, 1933

Ages 4, 5 and 6

First Sunday, April 2, 1933

Lesson 70. The Children's Period

Since the lessons of March are so essential to a perfect understanding of the ones to be presented to the children in April, this review period is of special importance. March lessons have dealt with Jesus during the trying times surrounding His death and His resurrection. In April we tell of His activities after His resurrection and the joy which accompanies them. Let us review these March lessons to see if the children have grasped the beautiful lessons of courage, unselfishness and the assurance of life after death which they present.

In the story "Jesus Master of Himself," can they tell you of the majesty, the calmness, and the courage of Christ as He stood before Pilate, surrounded by the hissing, jeering crowd? Do they as little children have the courage to do what they think is right even if their friends make fun of them? Perhaps a little boy has been asked to give the baby a ride in the baby carriage. When his

little friends see him, they call him "sissy" and other such unkind names. The little boy, however, is full of courage. He does not let the unkind names and the teasing of his friends make him unhappy because he knows he is making both the baby and his mother very happy. He cares more for that.

In the next lesson, "Jesus Finishes His Work," we find the greatest lesson of all time on thoughtfulness for others. As Jesus hung on the cross, His first thought was of the people who put Him there. It was not a thought of revenge but a petition for their forgiveness. "Father forgive them," etc. His next thought was of the thieves who hung by his side. Then came His mother. He asked John, His beloved apostle to love and care for her. He knew that John would be glad to do this. How easy it should be for us to think of other people and to plan to say and do kind things for them.

One day Louise was taken very sick. The doctors said that she must stay in bed a long time. Several of her little friends decided on a good way to make her happy. Each day, one of them would send her a little

CONCERT RECITATION

"Jesus, friend of little children,
Be a friend to me;
Take my hand and ever keep me
Close to thee."

—Walter J. Mathams.

present as a surprise. Most of the presents they made themselves. They did not put on the package who sent it. They let her have that to think and wonder about, and to enjoy. Each day, something new and different arrived. Not until Louise was well and strong again did she find out who had been so thoughtful of her and brought her so much happiness.

The reawakening from death and the glad message of spring abounds in our next lesson. As the children look at the picture of the three Marys at the tomb, have them tell of the angel's glad message to these devoted women. Christ was no longer dead. He had risen from the dead. We too, and all other people may now be happy because we know that as Christ lives again after He died, so may we. Name over with the children all that you can, to recall in their minds the proofs of nature as to the reawakening of life. (The bulb flowers, the caterpillar, etc.)

Review the Gem and Rest Exercise of last month.

Gem: Use the one suggested for the concert recitation.

Songs: Select one to be taught during the month.

"Jesus, Our Loving Friend," page 59, Kindergarten and Primary Songs, Thomassen.

"He Blessed Them," page 34, Kindergarten and Primary Songs, Thomassen.

Rest Exercise: Choose some of the children to be little seeds, sleeping under the ground. Have some children representing the soft spring wind run on tip-toe through the garden, drying up the snow and warming the ground. Following this, some little rain fairies may dance through the garden, pattering on the ground, that it might be soft for the little plants to push through. The warm bright sunshine fairies then touch each little plant that it might grow and grow until it puts forth a beautiful flower to make all who pass by very happy.

Second Sunday, April 9, 1933

Lesson 71. The Resurrected Christ Appears

Texts: Mark 16:12-18; Luke 24:13-49; John 20:19-30; "Jesus The Christ," pages 685-691; "Life Lessons for Little Ones," Second Year.

Objective: All who live and believe in Christ, have joy in the thought of life after death.

Organization of Material:

- I. The Three Marys.
 - a. At the tomb.
 - b. Angels tell that Christ is risen.
- II. On the Road to Emmaus.
 - a. Christ appears to two of His disciples. They do not know Him.
 - b. They talk of the day's happenings. They discuss the report that some have seen the resurrected Christ.
 - c. Jesus explains the reasons for the unusual occurrences.
- III. At Emmaus.
 - a. Jesus eats with the disciples.
 - b. Is recognized by them.
- IV. In Jerusalem.
 - a. Disciples and friends are gathered together.
 1. Talk of Christ's resurrection.
 2. Disciples from Emmaus join them.
 - b. Christ appears to all.
 1. Says "Peace Be With You."
 2. Shows wounded hands and feet.
 3. Eats with them.
 4. Teaches them to love each other.

Lesson Enrichment: April is a beautiful time of the year. It symbolizes to us life after death or the reawakening of nature after a long sleep. Death and the resurrection as we understand it is but a sleep and the reawakening which follows it.

Little Bob was on his way to Sun-

day School one morning. As he passed the hedges that grew by the sidewalk he noticed a tiny tip of green at the end of several little twigs. "My teacher will like to see this," he thought, so he picked a couple of the twigs and went on to Sunday School. As soon as he got there he walked proudly up to his teacher to show her his discovery.

"Why Bob, how glad I am that you had such good eyes to see these tiny tips of green. When we get to our little class, you may pass them around, so that the boys and girls can get a good look at them. Then I will tell you a story about them."

This is the story she told. "How many little boys and girls had a good sleep last night? Weren't you happy to wake up again, to enjoy such a beautiful day? These little tips of green on the twigs that Bob brought today are baby leaf buds, just waking up after a long winter's sleep. Little buds do not sleep a short time like we do. Instead Heavenly Father has thought it best to have them sleep a long time. We call their sleepy time 'winter' and their wake-up time 'spring.' When it is time for all the leaves to fall off the trees, some people are unhappy. They forget that underneath the hard brown bark on the tree is another leaf, a baby leaf, fast asleep. This little leaf will awaken when the spring time comes.

Our story today tells of Jesus who came back to earth after He had died, to visit with His friends for awhile. He was resurrected or had reawakened, just as Heavenly Father has the little leaves return after their sleep to again make us happy.

Third Sunday, April 16, 1933

Lesson 72. At The Sea of Galilee

Texts: John 21:1-25; "Jesus, The Christ," pages 691-695; "Life Lessons For Little Ones," (Second Year.)

Objective: Love for Christ is best shown by making others happy.

Pictures:

Organization of Material:

I. At the Sea of Galilee.

- a. Disciples are there to meet the Christ.
 1. Are restless.
 2. Decide to go fishing.
 3. Fish all day, but catch nothing.

II. Christ Appears on the Seashore.

- a. Asks if they have caught fish.
- b. Has them cast their net on the right side of the ship. A miraculous catch results.
- c. Christ is recognized.
- d. Peter swims ashore.

III. Christ's Teachings to His Apostles.

- a. His question to Peter, "Lovest Thou Me?"
 1. Peter's answer, "Yea Lord thou knowest that I love thee."
 2. "Feed my Lambs."
- b. His questions and admonition given three times. Wanted importance of work realized.
- c. "Follow Me."

Lesson Enrichment: Everything was astir in the home where May and Richard lived. Everybody was putting on his or her best clothes, for all were going to the Ward Chapel to big brother Jack's farewell party. Jack was going on a mission to England, to tell the people there about God, Our Heavenly Father and the things that he would like them to do. Jack was glad to do this, because he remembered the many times his grandmother had told of the joy and happiness that some missionaries long ago had brought to her when they preached Christ's Gospel to her. He wanted to bring happiness to others just as the missionaries long ago had brought happiness to his grandmother. Jack, too, remembered that long ago on the shores of the Sea of Galilee, Christ had told his Apostles how to show their love for Him and Jack wanted to do that very thing.

Would you like to hear that story?

Fourth Sunday, April 23, 1933

Lesson 73. The Ascension

Texts: Mark 16:19; Luke 24:50-52; Acts 1:1-11; "Jesus The Christ," page 695-697; Book of Mormon III Nephi 11:1-17; 18:36-39; "Life Lessons For Little Ones," Second Year.

Objective: Those who believe and obey God's commandments may live with Jesus when He comes again.

Organization of Material:

- I. The Risen Christ Remains on earth for Forty Days.
 - a. Gives instructions to the disciples.
 - b. Commands them to preach the Gospel to all.
- II. Christ Takes Leave of the Apostles.
 - a. Blesses them all.
 - b. As He is talking He rises from among them.
 - c. Cloud covers Him. He passes from their sight.
- III. The Angels' Promise.
 - a. That He will return to earth again.
 - b. Will come as they have seen Him go.
- IV. Christ's Visit to the American Continent.
 - a. God speaks, "This is my Beloved Son."
 - b. Christ appears.
 1. Shows His wounded hands and feet.
 2. People sing praises to Him.
 - c. Remains three days.
 1. Appoints twelve disciples.
 2. Institutes the Sacrament.
 3. Preaches the Gospel.
 - d. Returns to God.

Lesson Enrichment: Little Tom was at the railroad station, waiting, waiting. Why didn't that train that was bringing grandfather to visit with them hurry faster. Even Tom's father and mother had to walk out near the track occasionally to see if they could catch a glimpse of the train way

down the track. Finally they heard a long, loud whistle. Yes the train was nearly there. "Goody, good," cried Tom. "Won't we have fun with grandpa here with us!"

Grandfather stayed with them for two whole weeks. When the time came for him to go, Tom could hardly keep back the tears.

"Couldn't you stay with us always, Grandpa dear?" he asked.

"No, Tom, I couldn't," said Grandfather, "You see, I must go to visit my other children, too. I like to talk with them and see how they are getting along. If I stayed here all the time, they would think I do not love them and I do. I love all my children and I want them to love me. Some day perhaps we shall all live in the same town and then we may see each other as often as we like. Won't that be fine?" Grandfather thought to himself also how fine it would be when all who are worthy will live in heaven together with Christ.

Fifth Sunday, April 30, 1933

The Children's Period

This is the period in which the children tell stories and truths as they look at pictures. Show the pictures that were used this month in the development of the lessons.

When Jesus awakened again He told His apostles that all who believed in Him should live again after death, that they should go to live with Him in Heaven.

Where did Jesus go after He had been resurrected or after He had awakened again?

Jesus had two homes—an earthly home and a heavenly home. All the time He was at His earthly home He worked for those who were here with Him and when His work here was finished, His father took Him to His Heavenly Home, for there was also work for Him to do there. We are now living in our earth homes. Sometime we shall live in a home in Heaven.



THE FUNNY BONE

"A man learns more quickly and remembers more easily that which he laughs at than that which he approves and reveres."
—Horace.

Christmas Echo

First Diner (eating with gusto): "Brave old bird, the turkey!"

Second Diner (wrestling with leg): "Yep, and this one died with his boots on."

Flippant, See?

Teacher: "Lester, give me a sentence with the word flippancy."

Student: "Let's flippancy whether I pass or flunk."

A False Alarm

"Your wife has been delirious all day," said the nurse, in a worried tone, "calling for you and crying for money."

"Hah!" snorted friend husband, "delirious, poppycock!"

Runs by Crank

"If you don't shut off that loud speaker," shouted an irate tenant across the street, "I'll come over and stop it for you!"

"Here's wishin' you luck, neighbor," came the calm reply. "She's been goin' that way ever since I married her."

When the Petals Fall

Passerby: "My goodness, young man, what has happened?"

Young Man: "My girl threw me a flower."

Passerby: "But how could that cause that bump, and that swelling?"

Young man: "She forgot to detach the window box."

Away, Tempter!

The grocer was very busy waiting on customers but he kept his eye on a middle-sized boy who stood near a barrel that was heaped high with large red apples. Finally there was a lull, and the grocer turned to the boy.

"Now then," he said, "just what is on your mind?"

"Nothing, sir!"

"It looks to me that you are trying to take an apple. Is that so?"

"No, sir. I am just trying not to take one!"

Uplifting Travel!

Stay-at-home: "They say that if there's anything in a man, travel will bring it out."

Footloose: "Yes, indeed! I found that out my first trip across the ocean!"

Time Healeth All Things

"Is the climate in this town healthful?" asked the stranger.

"Sure is," the native replied. "Why, when I came here I couldn't utter a word, I had scarcely a hair on my head, I hadn't strength enough to walk across the room, and I had to be lifted from bed."

"Wonderfull!" exclaimed the stranger. "And how long have you been here?"

"I was born here."

No Monkey Business for Her

The mistress was giving the new maid, fresh from the country a list of the household requirements.

"There you are, Alice," she said, and then suddenly remembered an item she had almost forgotten. "O—er—don't forget we shall want a new grillor for the kitchen, too."

Alice stared vacantly.

"Don't you know what a grillor is?" asked the other sharply.

"I should think I do," replied the maid significantly. "It's a big, hairy monkey the size of a man. And if you want one of those in your kitchen I'm leaving at once."

Scrambled Yeggs

A taxicab driver was hailed by a speak-easy doorman the other night who escorted four inebriated men to the cab, arranged them carefully within and then instructed the chauffeur:

"That man on the left goes to—Park Avenue, the next one to—East Sixty-fifth, the one on the left front seat—to West End and the other to—Riverside."

The driver nodded understandingly and drove away. In a few minutes he was back, beckoning to the doorman.

"Say, buddy," he said, "would you mind sortin' these guys out again. I hit a bump on Sixth Avenue."

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